The Churchman.

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From the Christian Remembrance.

AMERICAN TRAVELLERS.

It is a decided touch of dramatic vigour that our Americans plunge, with business-like avidity, into their work: they come to attend the May meetings, and their reminiscences commence in the very whirl and eddy of the Protestant carnival. Dr. Clark and Dr. Tyng do not begin at Leda's eggs; they say nothing of what Exeter Hall is, how it takes out a license, under the act of George II. for music and dancing, in common with the Eagle Tavern, and the Yorkshire Stingo, which license is granted to Sir Thomas Baring, and Henry Pownall, Esq.—nor with prophetic ken could they have anticipated, as is now the case, that, on Sunday, it would be hacked out as a Presbyterian Meeting-house, for 'the Assembly of the National Scotch Church.' We are told nothing of how Exeter Hall came to be—that it *is*, is enough for the travellers; it might have descended, like the *Casa Santa*, complete from heaven, for aught that Dr. Tyng cares to tell.—And here we are bound to say, that he has not enough calculated upon his readers: it is not all America which, with us, has the privilege of walking to Strand: the curtain should not have swung up with a jerk so violent and sudden.

'I hailed the spires of Liverpool on the 28th of April. . . . 'I left Liverpool at seven o'clock in the evening, hurrying forward in the earliest train, after my arrival, to be in London as soon possible.' With a noble contempt of material considerations, though 'there was but little in *this section* to be seen,' Dr. Tyng scorns the puling consideration of scenery: he cares not though 'there was but a single hour of daylight to view the beauties of the country;' and we are glad to find that the morning's dawn found him rapidly approaching the great metropolis, where we arrived about five, A. M.' In all those two hundred miles—it was night, to be sure, and we trust that the Doctor dozed—but a solitary object is chronicled; the spire of Harrow Church, which elicits a fond remembrance of 'the great and good man, whose character has dignified and adorned it so long.' London is sleeping, but Dr. Tyng knows no rest; though his 'stopping-place was York Hotel, Bridge-street, Blackfriars, a house containing every comfort, sufficiently elegant, and not too expensive'—*simplex munditiis*—a valiant and mighty thirst—not for tea, though he does condescend 'to breakfast,' not for a 'pot of mild ale'—possesses him: he sallies forth, big with his irrepressible purpose: he flies, fiery and panting, 'to the offices of the Bible Society, Tract Society, Church Missionary Society, and Sunday School Union, to deliver his letters of introduction.' He finds 'the Anniversary Meetings commencing this very day.' Happy Tyng! ardent Tyng! enthusiastic Tyng!—he has just nicked them all! His predecessor and friend, Dr. Clark, 'had hoped to have reached London in time to have attended all the most interesting meetings held this season in Exeter Hall: but he found that the anniversaries had actually commenced as early as the 26th of April,' and 'only tore himself from the fascinations of Paris on the first day of May, and did not reach London to attend any of the meetings until Friday morning.' This dilatoriness was a warning to Dr. Tyng. Dr. Clark had particularly to regret—

> 'not having been in time to have attended the meeting of the Church Missionary Society; also that of the British and Foreign Bible Society, and of the Prayer Book and Homily Society.'

Not so with quick-witted Tyng: five o'clock found him sweeping to London, 'twelve o'clock,' of the very same day, 'finds him in the very midst of the persons and scenes for which he had hurried to the metropolis.' There they all are, 'the men whose names and characters had so long been objects of deep regard,' &c., the 'honor and ornament of the English Church,' 'the Rev. Mr. Hazelgrave, the Secretary:' 'Lord Bexley, the short and aged man;' 'the Rev. John Harding, Rector of St. Anne's, Blackfriars, the church so long associated with the name of William Romaine, and the Rev. Daniel Wilson, jun., son and successor of the Bishop of Calcutta.' This meeting, however, was slow; we fear it had 'but little of an exciting character,' it was merely 'serious and useful.' Here Tyng's great powers come out: he is quite equal to the great artist: plays always open with the subordinates: the waiting-maids and sentinels always have a confab before the hero or heroine appears: it soothes and softens, it stimulates while it delays the mind for the flourish of trumpets which welcomes the great man. The throb of anticipation becomes more intense; the wild pulse of expectation beats more vehemently from the coming contrast with this calm repose. 'This meeting was continued until about four o'clock:' observe the pathos and mystery of the announcement:—

> 'There was to be another meeting in the evening, which I cannot notice in my present letter; I must close this sketch of my first day's beginnings in London with a promise that you shall hear again from your friend, S. H. T.'

Now clear the decks, and sweep the stage: is the orchestra ready? Mr. Costo, pray pay attention! Are the scenes all right? Now for it:—

'Friday evening the 29th of April,'—

Remember it was on the 28th that 'the shores of the Mersey were first descried'—and then the express train—the midnight journey—the railroad station—the hotel—the breakfast—the delivering of the letters—the meeting from twelve o'clock all four, in which Dr. Tyng himself 'felt as much at home [doubtless] in speaking, as if he had stood amongst his own dear friends in Philadelphia.' Here was a day of it: four-and-twenty hours,—no shaving and no dinner, as far as we can augur,—four-and-twenty hours brings Tyng from the cabin of the steamer 'to the committee room previous to the meeting.' The second meeting of that eventful day 'the Anniversary of the Colonial Church Society' in 'the lower room of Exeter Hall'—

> 'Friday evening the 29th of April, which was an occasion of great pleasure to me, in bringing me into acquaintance with the Rev. Baptist W. Noel . . . . "a man greatly beloved," . . . kind manners, affectionate greeting . . . gentleness united with dignity, modesty mingled with firmness, beauty of appearance connected with perfect simplicity, unaffectedness of deportment . . . an object of peculiar affection . . . received with ardent and protracted applause.'—*Tyng*, pp. 12, 13.

But before this paragon and pattern of Exeter Hall—this union of the Antinous and Hercules—displays his controversial powers, we must have one more interval of suspense. He is on the stage, but he has not yet spoken. The Rev. T. C. Yorke—whose initials, by the bye, are C. J.—'a man of strong mind and clear discrimination of important truth,' which he displays by quoting against St. Ignatius, 'that keen-eyed critic, Mr. Norton,—who is only an Unitarian—first addresses the meeting. And then—at last—

> 'Mr. Noel rises to speak—there was evidently universal delight: every one hung upon the eloquence and truth which fell from his lips: his address was most distinct, faithful and impressive.'—*Ibid*, p. 16.

Of course there was 'no hesitation as to the place where I would pass my first sabbath, in the hours of public worship,' says Dr. Tyng. No competitor enters the field against Mr. Noel's chapel. 'There was not a place of public worship in London which I should have preferred to this,' says Dr. Clark.

We pass over Dr. Tyng's account of Mr. Carus, Mr. Simeon's successor, his 'rooms truly elegant, having ample accommodation for a family;' 'the religious meeting with the young men from all the colleges, who are interested in this subject, in his rooms at 9 o'clock, after the Sunday evening service,' with a single reflection on the extremely comfortable aspect which the evangelical system, as exhibited to Dr. Tyng's experience, displays.

The Bible Society exhibits itself 'on the day of its anniversary' at a dinner-party at Lord Bexley's. The 'company is large and brilliant,' and at the same time 'affectionate and truly Christian:' while 'the conversation is frank and truly religious,' it is an especial consolation to find by way of practical protest against the eremitical life, that 'the provisions for the table' are 'magnificent:' 'the day is 'instructive,'—we take Dr. Tyng's word for it, but in more ways than one we also think it 'instructive,'—very instructive; and it was also 'one of the most delightful which I spent in England,' of which there can be little doubt. Next comes the Church Missionary Anniversary, with its 'breakfast.' The Jews' Society we conclude had a breakfast; for to something of the sort Dr. Marsh slily alludes in his speech, (Tyng, p. 120,) 'as we are cheerful this morning, allow me to be cheerful.' Again, we find that 'Chevalier Bunsen resides in one of the fine dwellings in Carlton-House Terrace;' he gives the Doctor a general and running invitation to breakfast 'at ten o'clock,' and of course 'true piety were united and adorned with the sweetness of true kindness, and the elegance of real refinement,'—to say nothing of the cutlets and coffee every morning 'at ten o'clock' in 'Carlton-House Terrace'—these 'could not but win upon my affections very strongly.' The 'London Sunday School Union' it seems transact all their business over the rolls and ham: 'their committee, as well as the committees of many other religious societies, being all of them persons engaged in the various active business of the day, take an early hour *to meet at breakfast*, during which all the duties of their meetings are fulfilled.' This arrangement Dr. Tyng is kind enough to consider as 'an evidence of the peculiar self-denial and singleness of heart with which many of our English friends are engaged in the Lord's service, that they are willing thus to sacrifice their own convenience so remarkable to His cause,'—and to the cause of their weekly bills.

Nor is this happy aspect of the 'truly religious' world confined to its metropolitan abodes, and to its festival days in the merry month: it is comfortable every where this form of religion; and in glancing through Dr. Tyng's sunny pages, his dinners, his breakfasts, his cheerful friends, his affectionate greetings, his charming societies, his delightful reunions, we begin to fancy that the 'cross' has no place in Christianity. If in London the religious world has its gala days, and prouder festivities, its home scenes,—the butter and oil, and the pastures of clover knee-deep, in which it thrives and battens in the country, are, perhaps, signs more significant of the life-long, recognised, natural and spontaneous luxury which characterises it.

> 'Mr. Cunningham's vicarage is a spot of exceeding beauty. The grounds are in perfect cultivation and order; . . . . there was a party of friends assembled within . . . . . attractive as was everything without, the unrivalled manners of the vicar of Harrow and of his equally admirable lady rendered the interior of the dwelling far more so.'—*Tyng*, p. 133.

Everything was *couleur de rose*,—'the beautiful grounds,' 'the birds, warbling His praise in ever shrub—the little dew-drops upon every tiny leaf,' is an Arcadian picture so pastoral and delightful, that it reminds us that Dr. Tyng's 'There is no greater enjoyment on earth,' melts unconsciously, as it were, into the Anacreontic—

> 'And oh! if there be an Elysium on earth,
> It is this; it is this.'

The visit to Watton is quiet, but infinitely enjoyable: there is a rich, contented, sebaceous lubricity of repose in this idyllic description, which reminds us of a fine glowing sunset of Claude. And again—

> 'The visit to Mr. Bridges at Old Newton is a happy one. The morning sunshine—the early birds—the beautiful garden—the house of peace—the richly cultivated and variegated country—the most luxuriant crops.'—*Tyng*, p. 158.

It is absolutely saturating and cloying, all this unctuous slipperiness of praise and glorification: there is such a fat oily self-satisfaction in Dr. Tyng, that we are glad to discover that he can find fault; he had heard—

> 'Most flaming reports of Mr. Melville's eloquence and power. But I must confess myself wholly disappointed—disappointed in every thing. The sermon was very deficient, intellectually and evangelically, and delivered in a very rapid and hurried manner, with great apparent carelessness, and without the least appearance of feeling. Yet the place was intensely crowded; and, by a kind of concert between the preacher and hearers, the latter were allowed periodical coughing and breathing places, provided they would be perfectly silent in the while between. But it was without attraction to me.'—*Tyng*, p. 169.

Indeed, there are some very sensible observations which, unless intended as on oblique comment on his own preaching powers, make us sensible that, after all, Dr. Tyng is tolerably well acquainted with the hollowness of what he feels himself bound to eulogize.

> 'One most important and deeply-interesting subject of observation by me was, the character of English preaching. I had formed very high conceptions of this, from the distant notice which I had been able to take of men, through the writings and reputation of English preachers; but shall I say I was disappointed in what I heard? It was the fact. Week after week, in London, I was asking intelligent friends where I should hear the best and most effective specimens of Gospel preaching; and after going from place to place, I must honestly say I was still disappointed. I was disappointed in the want of a deep and clear exhibition of evangelical truth among the most distinguished of the preachers of that class. Though there was often a bold annunciation of doctrines, even of some which are often withheld, there was a superficial character in the sermons which I heard which surprised me. I once asked a very intelligent lay friend, "Where are the successors of Romaine, and Newton, and Hawker?" His simple answer was, "They have left no successors." . . . . 'This want of evangelical depth amazed me the more, from the fact that some instances of it were in men who have demonstrated their real ability and scriptural knowledge in very valuable publications, with which we are familiar. I could not account for it, therefore, but either from their desire to be intelligible and satisfactory to a generation of superficial taste, or from a very careless and desultory habit of preparation; but the fact was universal within the reach of my observation, with the exception of a very few individuals, to whom I may hereafter refer. Sermon after sermon seemed to me to be a dwelling in the mere alphabet of religious truth. Though the manner of the preacher was generally affectionate, persuasive, and interesting, his thoughts seemed to be the simplest "inditings of the good matter;" and both preacher and people appeared satisfied with this provision. Almost all the preachers whom I heard in England were extemporaneous preachers; and their style of preaching in its execution was generally very desultory, and apparently with a want of due preparation. Thoughts would hitch themselves on to thoughts, and words to words, as if the subject was left very much to the spur of the occasion for its exhibition and discussion. This surprised me exceedingly. I certainly heard discourses addressed to large audiences, and apparently to their entire satisfaction, which were in no degree above the character of lecture-room exhortations according to our habits, in which the Christian minister feels himself rather in conversation with his people than delivering a public address, and therefore the subject of no criticism for the style of his performance. Nay, this was the fact in some Anniversary Sermons before Societies, which had been previously advertised in the papers of the week. There was a carelessness of style, and sometimes an unnecessary incoherence of construction, which quite astonished me. In the country clergy it might be well accounted for, from the fact that the great portion of their hearers are extremely ignorant. They have nothing of our magnificent public school system to disseminate thorough instruction among the poor; their parochial charity schools are not designed to teach more than the first rudiments of English instruction. But even in the country clergy it struck me there should be a preparation for such public occasions, in some degree suited to the character of the subject, the audience, and the preacher himself. Instances of such a preparation—and some invaluable ones—are in some of the Anniversary Sermons of Mr. Bickersteth. There is, I think, a very great temptation to bring the idea of preaching simply, and without "enticing words of man's wisdom," down, to cover a preaching which is actually slovenly and careless. With the utmost preparation of mind and heart we can never do justice to the glorious character of the Gospel committed to our trust; and while I much delight in listening to good and intelligent extemporaneous preaching, nothing offends my taste and feelings more than that loose and careless method of address which an old friend of mine once called "*extrumpery preaching*." Listening to English preaching in no degree diminished my respect for the preachers of our own Church at home. I do not hesitate to say, as far as my observation extended, I consider American preaching decidedly superior, both in matter, composition, and manner of delivery, to the habitual preaching which I heard in the English Church. I heard but one preacher, whom I thought superior to any that we know. I heard many who certainly had a reputation there, which they would not have with us. This may seem an arrogant assertion, but is nevertheless an honest one.'—*Tyng*, pp. 513, 215—217.

This one was probably Mr. M'Neile, and with his full length we reluctantly close our portrait gallery.

> 'Among, however, the first objects which called for my notice, was St. Jude's, and its eminent minister, Mr. M'Neile. The first evening I was in Liverpool was his lecture, but I was disappointed in seeing him then, as he was absent from home. The next Sunday I saw him, and, for the first time, heard him. I had previously met him in London; and from the accounts of his powers and influence, which I had heard from all quarters, I had formed very extravagant conceptions, as I feared, of his intellect and his eloquence. But I must honestly say, that my highest conceptions were entirely surpassed; and I fear I shall appear equally extravagant to some of my readers in any attempt to portray my own conceptions and feelings. When I entered St. Jude's it was completely filled with a most attentive congregation. With difficulty I made my way through the crowded aisle to the pew where I had a seat secured. Mr. M'Neile was himself reading the morning prayer. Such finished and impressive reading I had never heard before. But when he entered upon his sermon, I was even more amazed. His subject was, the offering of Christian sacrifices. In his exhibition of it he was so discriminating, evangelical, clear, and intelligible, that, while a child might comprehend him, the most instructed Christian could not fail to be edified and informed. Were there no attractions of manner, his subject and mode of discussing it, so intellectual, spiritual, and adorned, would have made him the first of preachers. In this aspect of his preaching he is much like our friend, Bishop M'Ilvaine, of whom I was often reminded as I listened to Mr. M'Neile. The whole congregation seemed intent upon the subject which was before them. Every one was searching the Scriptures as he referred to them, to see if these things were so. Even the people who filled the aisles were all holding little Bibles in their hands in the same employment. But great as was this attraction of matter and subject, that of manner was not less. His voice, action, and power of eloquence, certainly transcend all that I had ever heard before. Tall, dignified, elegant in form, with a full head of hair, nearly white, graceful and commanding in manner, with an unusual compass and variety of voice under perfect command, he must have taken the very highest stand as an orator in any walk of public life. As a preacher, combining the unrivalled excellences of subject, mind, and manner, I should not hesitate to say, this is the very highest standard of preaching among men. Nothing can surpass it. And yet I hardly express to you my own feelings or judgment in this high commendation. The Lord's Supper was celebrated after the sermon; and as Mr. M'Neile was alone, I went into the vestry-room to offer him assistance. He had had a previous communion at eight o'clock in the morning, and yet there were probably from four to five hundred communicants present. It was a very solemn and impressive occasion, and reminded me more strongly of similar occasions in my own church, than any which I have elsewhere witnessed. In the evening I assisted Mr. M'Neile in the service, and heard another admirable sermon upon the use of the Law. I shall never forget the solemn and impressive prayer with which this faithful man commended the work before us, and my unworthy self, to God, in the vestry-room, before we went into the church. There is no trifling about him, or in any of his duties. All is serious, affectionate, and faithful. In preaching, he is wholly extemporaneous. He holds a little pocket Bible in his hand, and from this he speaks with the wonderful power which I have attempted to describe. This evening a crowded congregation hung upon the words which fell from his lips. Perfect stillness reigned throughout the church. Surely, I thought, God is in this place.'—*Tyng*, pp. 297—295.

The quiet touch in which Dr. Tyng suggests that this, the most brilliant and unimpeachable display of English eloquence, orthodoxy, and success, only recalls—himself, and his own dear flock, is imitable.

Dr. Clark seems to have been equally fortunate in testing and tasting the profusion of creature comforts which are heaped round the Evangelical pastor's home: Mr. Noel's house—

> 'Is situated in a most romantic spot, environed with ten thousand rural beauties . . a smooth and closely shorn lawn of the most exquisite green . . shubberies and trees . . rich scenery . . serpentine walks . . pleasant arbors . .. dinner and delightful conversation.'—*Clark*, p. 65.

We want but the unpretending cottage which Mr. Dale writes to the newspapers that he has taken by way of self-denial in Russell-square, and we think that the cells of the evangical Anchorites would make a good illustrated series.

There is one story so capital in this volume that we cannot refrain from giving it; we mean the stroke of policy—'dodge' it is called by the profane, which enabled the excellent and evangelical Dr. Clark to see—*credat judæus!*—Epsom Races. 'About the end of May I started one morning to make my proposed visit to the Rev. John Harris, at Epsom. I went to the place from which the coaches started, and took my seat.' Sweet Innocent! The Elephant and Castle, and the road, of course, giving no signs of the races; and seats on the coach on the Derby day are, as everybody knows, always on that particular occasion to be had by a nod. Richmond, Kingston, Ewell, Hampton Court, and Cardinal Wolsey, all are passed in blissful unconsciousness; when, all of a sudden, 'I learned, to my great regret, that *the races* were held this very day at Epsom; and the most celebrated stakes called the Derby, was to be run on the very day on which my visit was made to Epsom.' Oh, Dr. Clark: Your 'great regret;' why did it not prompt you to stop short just at Sutton or Ewell? Because, after all this, it is very little use to tell us that you are 'in a bad case.' However the coach lands Dr. Clark at the principal hotel: at none of the 'stores' is Mr. Harris, 'author of Mammon,' to be heard of; he 'is absent,' as a conventicle preacher ought to be on such a day; and as the Doctor plaintively inquires—

> 'What was I now to do? I was fifteen miles from London, thrown into the very centre of a scene of the wildest excitement and dissipation, without the possibility of escape before evening. Every carriage all the country round had been put in requisition to convey the thronging multitudes to the race ground. It was important, therefore, that I should find the coach in which I came, and claim the privilege that had been offered me of a return seat in it. But I soon found that this coach had gone to the race-ground. Thither, therefore, I directed my steps.'—*Clark*, p. 126.

And, in short, saw the races;—'carriages, cabs, ladies, gipsies, and the most worthless of the sex; rope dancers, jugglers, gambling-booths, drinking, carousing,' and all the rest. We are bound to confess that Dr. Clark describes the whole thing with immense relish and graphic powers, through five lively pages; he enters into the spirit of the race-course,—the dust and drink, the 'lemonade, brandy, and wine;' 'the interior of the splendid booths, which contained all the appliances of gambling, presided over by fashionably-dressed females, luring to destruction;' all the accessories are painted with great piquancy. And the Doctor's skill in combining the peculiar excellences of Bell's Life and the Record, is felicitously displayed by his adroit insertion of the following pious sentiment between two sentences, one of which describes the rope-dancers and the other the gipsies:—

> 'How true it is, that all the unregenerate, whatever may be their circumstances in life, possess kindred tastes which frequently bring them together here, and which will assuredly place them in the same company, and assign to them the same doom, in a future world.'—*Clark*, p. 128.

Our readers, especially our American friends, will understand us: we no more charge upon the Church in America this flimsy book-making speculation, the petty, peddling, small talk of this Dr. Tyng, than we desire to be identified with, or responsible for, the scenes and subjects of his prattle. We disclaim the responsibility of the scandal which has given occasion to these descriptions as emphatically as our brethren in America, at least those of them whose good opinion alone we value, will be ready to disclaim the describer. And it is perhaps less a matter of complaint against the diffused American system, that it produces a Tyng to gossip, than that in the Church of England we furnish so melancholy and yet so ample a subject for such gossip.

COMMUNICATIONS.

For the Churchman.

THE GERMAN PRAYER BOOK.

AND THE REVIEW "TRUE CATHOLIC."

(*Concluded from the Churchman of Oct.* 9.)

The Review, in its specifications, charges the German Prayer Book in a formal enumeration with, 1. omissions; 2. interpolations; 3. perversions. No offence is indeed intended by the last word; and we, who like to impute to men the best motives before we understand differently, have no objection to believe that the reviewer may have thought the word a little too hard for our case. Still it must have its place in the systematic classification, and so binds the other two, we are charged with perversions.

First then as to our omissions. We are charged with blending two or more rubrics into one; but the reviewer admits this to be right according to all editions before 1844; and even according to subsequent editions, it can at most be regarded as a difference of division and not an omission. The omission in the Psalm, "and be merciful unto us," of which he complains, is the same as Luther's, and is moreover found in neither Hebrew nor Septuagint. The Vulgate has it, but who will say that and the German is not correct.—The principle was unanimously adopted in all the commentaries on this Prayer Book, that in all cases where Scripture was introduced, Luther's version, as the standard among the Germans, should be used. This then is our defence against such charges, here as elsewhere. We have, like the compilers of the Prayer Book, only followed a version with which the people were familiar. They found a version of the Vulgate already familiarized by usage to the people, and they allowed the harmless interpolations to stand.—Though we do not presume to have the same authority, still we follow their example, by not translating the interpolation, and thus not disturbing the attentive worshipper in our day, where they would not in theirs. The question on the preference to be given to either version, is not here to be weighed. It was with our compilers clearly a question of Christian expediency, we trust it may also be so with us.

In the rubric, which in the office of Infant Baptism directs the minister to "name the child," the German, omitting this explicit direction, gives but one word, "sprechen." Now we perfectly agree with the review that this ought to be there, but, at the same time, we say that in this case no inconvenience can arise, as the very thing is implied in the last word of the rubric. Nay, consulting as we should in such cases, not merely German taste, but usage, if the shorter German form expressed fully as much to the German as ours can, then there is nothing that his language requires omitted,—you may insert the more explicit "naming, &c.," and this will be done in a future edition, but it still conveys no more to an intelligent German than the rubric as it is.

We have already sufficiently adverted to the discrepances that occur in the two Baptisms extraordinary. The parts in manuscript inserted and secured in their proper places in the printed book, appear by some accident to have worked out, or changed place, and thus occasioned the errors. The same was perhaps the case with the rubric, before the Prayers that follow the Visitation of the Sick. The rubric itself is not absolutely necessary, and is not in the English Prayer Book,—no reason this, indeed, for omission, but yet no inconvenience. The review on the second rubric charges a typographical error, but the clause in brackets is given according to some of our best editions.

Among other things, the review lectures us on an indiscriminate use, as it would seem, of terms to designate the minister. We, in our language have no difficulty; we know a priest means a Presbyter, and minister comprehends all the grades of the clerical office. Protestant Germany never uses the word priest or priester, for a Protestant minister. If that word is ever used, you may be sure it means a Romish clergyman. Now here was a difficulty. If you used the word priester, you would convey a wrong idea to the German mind, and yet there is none of the other words that conveys exactly what we mean by the word *priest*. There is *Geistlicher*, clergyman, as distinct from the laity. There is *Prediger*, (literally, preacher,) but by usage exactly corresponding to *minister*. There is *Pfarrer*, *Pfarrherr*, *Rector*, *Pastor*, and *Seelsorgeo*, one who has the care of souls, a *curate*. Of these terms the first two are unquestionably the most appropriate for the word *minister*, and of these again *prediger* more common by usage than *Geistlicher*; hence *prediger* was adapted, and for uniformity ought to have been retained, wherever *minister* occurs. But the word Geistlicher, besides its general meaning, clergyman, means one in full clerical orders, and hence is the most appropriate for a protestant German to express the word priest, in our sense of the word. Hence it is that this has been used for priest as well as for minister. But still the necessity of a more precise term was felt, and the word *priester*, objectionable as it is to the German ear, was used where priest occurs, though not in every instance. But there has been so much difference of opinion on this subject in committees, that the present writer, who has been on every committee appointed, is tired of the discussion. There is undoubtedly here a principle involved, and a prejudice, if we may call it so, to obviate. German scholars do not recognize the word *priester* as proper for a protestant clergyman; and nothing would be more likely to repel a German from our communion than the idea that we had *priesters* among us, such as he associates with that word. Our only course here seems to be, to go back to first principles,—to recall the grand and pure old word *presbyter*, (as good German as English,) and thus preserve a principle without encountering a prejudice. It is plain that the Church means nothing else by the word priest; and as usage has already sanctioned it among us, and ecclesiastical historians use it among the Germans, it is also the proper word. But we must leave this as other matters to the legislative wisdom of the Church; one thing we will only add on this point for the reviewer, who seems somewhat amused at our "fertility of synonym," that in none of the offices where the words in question occur, is there a greater variety than the Anglican Prayer Book uses. In some of the offices no less than three different "synonyms" are used in one and the same office, we have never used more than two. It seems then we are not quite as profuse as even our mother of England would allow us to be.

Some things which this reviewer has laid to our charge we have been unable to discover, thought it points us to the places with seeming exactness. We cannot e. g. see where in the Visitation of Prisoners "the restriotion to the priesthood is nullified," nor in Private Baptism have we been able to see that "one fourth," or anything, is omitted in the Thanksgiving.

The second classification of discrepances against which the reviewer raises his voice, are arrayed before us under the formidable aspect of interpolations. A word of itself that often alarms an orthodox critic, and awakens a prejudice almost by its very sound. Unfortunately, also, for a translator, it may be applied by a rigid hand, to a mere expletive, necessary in one language, superfluous in another, or to a wholesale phrase, sentence, or paragraph. It may be applied even to the addition of a particle, where e. g., as in the Hebrew, there are no verbs compounded, as with us, and others, and where it is often necessary to express the full sense in translation, by a superadded particle. We could in this way show interpolations in every page of the Bible. All the italics might thus come under the sweeping charge of interpolations. But our translation may have offended more seriously than this, and we, by no means defend the responsive amen found in some places where it ought not to be, although the Anglican Prayer Book has seen fit to use it in one of these places; nor is it worth while here to waste words in accounting for it, as if to extenuate or excuse it, as happily it is so easily erased that it will not find its way into a future edition. Nor will we say anything more on that troubled office of Private Baptism, whose blunders the reviewer might have rather kindly thrown into a lump for our own sifting, as we think we should have done, if the case had been reversed, (verbum sat) instead, as now, of even returning to the charge on this weak and harrassed quarter, as if to give the semblance of a new discovery on every renewal of the charge.

Perhaps we should not lay much stress on the exceptions to our version of the Nicene Creed.—But he has given it such prominence, especially in the conclusion of his article, that we must repel the charge of interpolation and perversion here as well as elsewhere. First of all we remark that the usual translation of the Nicene Creed in the German language accords with our own English, in the article to which the review refers, but Dr. Kuper, whose version this is, has seen proper to follow the original Greek, which as much requires a preposition here as in preceding instances. We should not indeed, on this account, wish to see the Greek preposition εἰς, translated in our English creed, but if the German, even with its expressed preposition, must still mean the same, we can see no ground to sustain the charge of interpolation here. In the Apostles' Creed our German has followed the Greek again, by the use of the indefinite article where the Greek has none. Thus also we have admitted the expression "hulye christlick Kirche." The reviewer reminds us indeed that there is the word *Katholisch*, that might have been used for *christlick*, and if the word in German had the same meaning, or meanings, as with us, we should have substituted it for the one used. But every German who hears this word, knows that it designates not a catholic, but a protestant church.

With us, it may range in sense from the *genus generalissimum* that embraces all true believers, to that species specialissima, which is shut up within the walls of Rome, but the German has but one meaning stereotyped by usage. He understands the Church of Rome. Would the reviewer put in the mouth of a German Protestant at best what would be a false confession?

As to passages and paragraphs of Scripture, the translation as above remarked, has followed Luther. In the fourth commandment we are censured for altering the last clause, "the Lord blessed the seventh day," into "the Lord blessed the sabbath day." As the commandments, like other parts of Scripture, are taken from the same version, we must refer to this for the disorepancy. It had been better, perhaps, if the review had let this very slight difference pass, for they still both mean the very same thing, especially as it only reminds us that in this slight difference, the German is according to the Hebrew. Our compilers had no doubt very good reason to retain what they found on the lips of the people, and there they wisely left it, because it really involves no principle, no doctrine; and we may be excused, perhaps, for somewhat the same, or similar reason, because in our case we should have incurred the additional charge of altering the words of the Bible. Once for all then, we here plead the propriety, and perhaps even the necessity, of using this version of the Bible, i. e. Luther's, contrary to the reviewer's sweeping objections, just for the same, or similar reasons, that our compilers retained the old version of the Psalms and some other parts, since the days of the martyr Cranmer. The question here has been no more with us than with the reviewer, which version is best, nor have we in any way claimed a commission "to revise or amend the Prayer Book," but what we claim is to give the Prayer Book in the same way as the compilers or without "*revising or amending*" what was already in use.

We have said enough to show that there has been much needless stricture on the committee's work. We might enlarge upon some other points that have struck us, but which we shall pass by with a few observations on the articles which have been made to tell against us. The articles, if memory serves us, were prepared last. It did not accord with the views of all the committee to publish them in the first emission at all, but overruled by other considerations it was finally resolved, and hence they had not the advantage of preparation that the other parts had. The printer followed the Anglican version, and the alterations were sent on, under the disadvantage of correspondence. They were therefore, liable to variations which would not have appeared if we had been at hand. The Athanasian Creed is here ushered in again, but happily a mistake has no authority, and we need not dread the necessity of uttering the damnatory clauses which removed this Creed from the American Church.

The other articles which the reviewer notices may be improved in version, but he will also see on close inspection that he has mistranslated one, and pointed out no real difference in the other.

We have thus followed this review with as much patience and fulness, as perhaps the reader can bear. And here we say, that on looking at the whole, we cannot but think that the reviewer has either mistaken the committee and their work most egregiously, or else his own duty. We have had no wish to palm it upon the church as a perfect work, even if it were all that mere criticism could make it, and we never expect to see a unanimous expression in favor of any version.

The last words of our reviewer therefore will be reiterated to the end of time, "a translation is yet to be made." Yes we may add, and even after, or whenever it is made, it will be to be made again. It lies not in the men who made it, it lies in the nature of the work. Nearly 150 years have passed since the first translation was put forth; that was soo.. followed by what was pronounced better; more than a centurry passed when Dr. Kuper's appeared and was approved and lauded; not many years after, that of Chevalier Bunsen came forth, and yet there was "a translation to be made."

With the exception of a few errata, and a few alterations, easy to be made, the committee have given to the Church, not indeed the best possible translation, but the best that the state of things will bear, and one adapted to the objects for which its immediate use is demanded. It was the call of necessity, not of choice, and hence has yielded to some expediency without sacrificing in reality, principle, doctrine or practical truth. Unless we grant this expediency, we contradict the action of our own church, which did at one time yield to it, and furnishes the internal evidence in our Liturgy. Our compilers did not assuredly retain a version of part of the Scriptures because it was the best, for why should another translation be prepared, if the one in use had been the best? But they retained it, because familiar usage had established it, and a change would have done violence to the preferences of the people, and thus injured a good cause. So we may find somethings expedient, that are not in themselves the best. It is enough for the purpose, that it is the best that we can hear.

In the performance of the duty devolving on them, the committee claim the exercise of some discretion in adapting the Liturgy, not to the prejudices of any, but to the wants of those for whom it is intended, in such a way, that it may as little as possible come into unnecessary collision with the German mind.

As it regards other points affecting literal accuracy, there has been so much difference of opinion in the different committees, that the present committee have been glad to come to some conclusion, even if it should prove not as satisfactory to themselves as they could wish. Παντα ἐξεστιν, ου παντα συμφερει. They have not expected to please every one, least of all those who are resolved not to be pleased. Nor would they, if ever so well satisfied with their own work, deny that most indefinite doctrine, "that a translation is yet to be made," quite as applicable to every possible translation of any work, sacred or profane, as to those extant. Our Homers, our Virgils, our Horaces—nay our Bibles are thus not yet translated, nor will the time ever be, when it will not be necessary to look into these originals to know fully what they have said. And this reminds us too of the reference ever to be made in any doubtful case to the original Prayer Book in the English tongue. The proper standard for the clergyman's duty is that Book, of which the German purports to be a translation. If ambiguity arises as to the strict meaning of a rubric, or even the text as possibly may be, (and why should it not? we have had such instances of a difference of construction in rubrics, offices and articles, even in the Standard,) the Standard is always the guide, and we should believe the clergymen will always be governed more by what he knows the Standard says, then what he reads in the German for his direction. Nay the translation of the Prayer Book itself we regard only as a medium of translation to the permanent use of the English as the medium of worship. The formation of German churches in this country is not we apprehend to perpetuate the language, noble and rich as it is, to every generation. German is available only as long as it is vernacular. When that ceases the time for translation is come, and the use of the German liturgy is laid aside for the English. In this view no translation of the Liturgy is to be regarded as an alternate tribunal for the decision of mere shades of doctrine or worship. If such cases arise, the appeal lies always to the Standard. Such nice points we trust will not agitate our German brethren, little perhaps as they might subserve the promotion of godliness, and therefore on this as on other grounds the objections raised by the review are needless.—

Finally we of the translating committee have had our troubles, our cares and our pains in this work, and its history as well as peculiarities we profess to know better than the distant looker-on. Moreover we happen to have, in our opportunities for observation, some practical knowledge on this subject of more importance to the work than all the abstract decisions of a review. There may be an extreme in complaint as well as censure, but whoever reads the last paragraph in the review reviewed, and there are many that will hardly read more than that, will scarcely fail to rise from it but with the impression we *have* "altered the Creeds, the Articles, the Lord's Prayer and the Ten Commandments," both deliberately and materially, and that this Prayer Book is a worthless production "that can be recommended for no manner of use."* An article shut up with such sweeping, wholesale assertions, every point of which—unless an accident of the press must be charged with the crime—is to say the least, a mistake—surely argues as much of fallacy as it would fasten upon what it undertakes to condemn—but what is most with us—as little of the spirit as we could hope to see in a journal professing to enlighten us on grave subjects.

We conclude by saying we have deserved none of this—and the only point on which we have to thank this review is, that we have been compeled to speak with decision, on matters where there has been sometimes as much pretention as ignorance.

Qui capere potest capiat.

C. F. CRUSE.

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* The Morning and Evening Service of the present German Prayer Book has been in use several years.

For the Churchman.

To preserve and disseminate a knowledge of the true God, and of Jesus Christ whom he hath sent—to secure to the world the inestimable benefits flowing from the pure system of gospel piety and morality—to bring men, by faith in Jesus Christ, and through the directing, strengthening, and sanctifying influences of the Holy Ghost, to walk religiously in good works during their earthly pilgrimage—and finally, to advance them to the eternal inheritance purchased for them by the sacrifice of the Lamb of God:—these are the objects for which Scripture declares the Church of Christ was established. Admitted into that Church by baptism, men are received into covenant with God through Christ. In the various ministrations of its priesthood, they have means of attaining to a knowledge of the conditions of the covenant, and receiving, through the promised blessing of Heaven, those aids of the Holy Ghost by which the conditions can be performed, and the everlasting rewards of the covenant be, through the Mediator, secured.

This is the gracious plan, full of wisdom and mercy, whereby God hath revealed His purpose "to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them, by Christ, to everlasting salvation, as vessels made to honor."

Bearing this in mind we see the essential connection with this "everlasting purpose of God," of making the command to *baptize* co-extensive with that to *spread the gospel*; and of the care which the Acts of the Apostles, and their several Epistles, evince that they took thoroughly to *organize the Church*, as inseparable from the fulfilment of their great commission to *disseminate the religion of their Master*, and from the securing of the benefits thereby designed.

In the purpose of Divine Providence, thus clearly evinced, we see marked out the plan to which the members of the Church are required to conform in their efforts for the promotion of Christian knowledge and piety. *The Church*, as organized and instructed by Christ and his apostles, should ever be recognized in those efforts; her unity, increase, and spiritual and temporal welfare, should be sought as one with the advancement of the gospel; and as she is God's chosen instrument for furthering the spiritual and eternal interests of men, it should be the object of all good Christians to promote her efficiency in this great and merciful work, and to seek that by the blessing of God, *her* honor may thus be advanced.

B. T. O.

For the Churchman.

Mr. Editor,—As one portion of the Church at least will look to your paper for entire accuracy in every thing relating to the action of the New York Delegation in the late General Convention, I must ask the favor of your columns to correct a statement that otherwise might lead to a very undesirable misapprehension.

The statement to which I refer is contained in the last number of your paper, in the debate on the resolutions of the Hon. J. R. Ingersoll, of Pennsylvania.

When Judge Chambers resumed the floor, after the remarks of the Rev. Dr. Sherwood, he said, "it had been his purpose to refrain from saying a word so long as the House was occupied with the *resolution of the New York Delegation*. He then alluded to that resolution because, as he understood, it was not offered as the proposition of the Reverend gentleman who moved it, (Dr. Forbes) but as the proposition of the whole Delegation."

Whereupon, I am made to say, "There was *no decision** on this part of the subject among the delegation from this Diocese."

Now, sir, I did *not* say this, nor any thing like it, nor was any thing like it the fact, but just the reverse.

The resolution offered by me with its proviso, was, after great deliberation, adopted *unanimously* by the New York Delegation (Mr. Verplanck being absent) and I was instructed by them to present it in the House. Neither the resolution nor the proviso were drawn by myself, but both by gentlemen commanding my most profound respect.

My own wish was freely expressed, that some other member of the Delegation, or some other gentleman of another Diocese, of those present at our private conference, might present the resolution and its proviso in the House. But this was overruled, and it was decided that they should come from the New York Delegation. I was therefore *instructed* to move them in the House. I had previously stated to the New York Delegation, that in moving any such resolution I should feel it incumbent upon me to define my own position by frankly expressing my individual opinion with regard to Bishop Onderdonk and the resumption of his duties. I, therefore, felt myself perfectly justified in saying what I did on this subject. It was, however, but an individual opinion, and one, as I afterwards explained, not concurred in, as I believed, by a majority of the Clergy of the Diocese. For myself, Mr. Editor, as you well know, I have always made a broad distinction between the *legal right* of the Bishop to be restored to his office, and the propriety of his resuming his duties.

As the whole proceeding connected with the moving of this resolution has been a good deal commented upon, and in one of the public prints of the city most offensively stigmatized as "Jesuitical" and "dishonest," and as after this, *even when the resolution was withdrawn from the House*, an Honorable member of our Delegation (not present at our last private conference) saw fit to disavow all connection with it, it seems but fair, that the *facts* of the case should be thus publicly and truly stated.

I am, &c.,

JOHN MURRAY FORBES.

P. S. The above statement having been read by me to Chief Justice Jones, David B. Ogden, Esq., and the Rev. Dr. Berrian—the only Delegates with whom I could readily confer—I am authorized by them to say that it is in entire accordance with their recollections. J. M. F.

New York, Nov. 6th, 1847.

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* The whole of this misapprehension may be traced to a typographical error, which was marked in the proof, but not corrected by the compositor; instead of "decision," read "*division*."

CANT.—The word *cant* the synonym of hypocrisy, originated from the name of a Scotch Cameronian Preacher, who held forth in a tone and dialect altogether unintelligible to his countrymen.

DO UNTO OTHERS AS YOU WOULD THEY SHOULD DO UNTO YOU.—During the war in Spain, some years ago, a Captain went out with his troops on a foraging party, and they soon came to a house, the door of which was opened by a venerable man with a long white beard. On their demanding provision, he led them from the house, and on their coming to a fine field of Barley, the Captain wished to stop there and gather the crop. To this, however, he objected; and as they followed him, they arrived shortly after at another field, of which he told them freely to partake. "But this crop," said the captain, "is not so good as the other; I suppose that was your own and this is your neigbour's?" "No!" replied the aged man, "the other was my neigbour's, *this* is mine! *That* I could not give you, to this you are welcome."

APPLICATION.

Who is not delighted as he beholds one who oved his neigbbor as himself? And yet he who does not, breaks a great commandment of God! He who wants others to help him, has no claim n their aid, unless he is willing in the same way and to the same extent to help them. The first founders of the empire of the Incas in Peru wisely taught it as one of their first rules, that men should neither say nor do anything to others which they were unwilling others should say or do to them. When you want a favour of another, therefore, ask, if you were in his place would you be disposed to grant it; and if you would, you may prefer your request; but if not, let the want of it teach you for the future to be more kind, affectionate, and generous.

FOREIGN SCRAPS.

THE ORIENTATION OF CHURCHES.—(From the *Builder*.)—I was surprised to find from an article in the *Builder* of the 25th inst., that a casual remark of mine on the orientation of Churches, which I let fall in the course of my lecture on "Mediæval Architecture," recently delivered at Liverpool, should have given rise to observations in some local journals. The subject presented itself to my mind unpremeditatedly, as is frequently the case in the delivery of unread lectures. I recollect stating at the time, that I did not then remember the precise orientation of S. Peter's at Rome, but that I was quite certain that the altar was not at the east end. The opinion of your correspondent concurs with mine. S. Peter's stands approximatively, not exactly, east and west, with the altar to the west. S. John's the Lateran has a similar direction, with a twist rather more to the south; and this, the "*Orbis et urbis mater*," in the centre of Christian Europe! In St. Maria Maggiore the altar end is to the north-west; in S. Giovanni e Paolo, west; in S. Gregorio Romano, close to it, nearly south; as also in S. Andrea della Valle, where the pompous funeral service for O'Connell was lately performed; and the same is observable in S. Ignazio, the Church of the Collegio Romano, the focal point of orthodoxy! On entering Rome by the Piazza del Popolo, the traveller finds to his left the interesting Church of S. Maria, with its altar nearly east. But the two Churches immediately opposite the city gates have their entrances to the north, their altars to the south! Now these are not taken as rare instances of exception to the rule laid down by the present authorities of the Church of England, for not one-fourth of the Roman Churches have their alters at the east end; but they are amongst the most ancient and most important of those sacred buildings. Consequently, the observance is not a Catholic one (*non ab omnibus.*) I believe that the primitive Anglican Church did, at a very early period, adopt this tradition; but surely with us the question arises, whether we are bonnd to this fragment of antiquity hand and foot, at whatever cost or convenience, or whether we may regard it, as does the Church of Rome, in the light of a non-essential, subordinate to other considerations of locality, and the relative position with other objects. A glance at Nolli's fine map of Rome will bear out my remarks, or reference to the compendious plan of Letarouilly.

Believe me to be, &c.,

T. L. DONALDSON.

THE CHURCHMAN.

NEW-YORK SATURDAY, NOV. 13, 1847.

☞ Until further notice all letters or communicatons upon business with this paper, are to be addressed as follows:

"To the General Agent of The Churchman, Churchman's office, No. 12 John street."

In reviewing the proceedings of the General Convention in relation to the affairs of our Bishop and Diocess, we cannot refrain from an expression of satisfaction to find that most of the principles contended for by this journal have been confirmed and put beyond dispute. We have contended that Dr. Onderdonk, though suspended, is still the Bishop of the Diocese, so that the Diocese is not vacant; and this view has been clearly taken by the General Convention. We have opposed the scheme of an election by the Diocese of an Assistant Bishop possessed of full Episcopal powers and authority, and this scheme has received no countenance from the General Convention. We have contended against the lawfulness of the sentence of indefinite suspension, and the General Convention has sustained the correctness of this view for the future, having provided by Canon that hereafter no such punishment shall be known in the Church. On all these points the General Convention has been manifestly governed by principle; and it is satisfactory to us to know that in those matters in which they could freely legislate from principle alone and without having their course warped by a regard to present expediency, that is to say, in every measure which would not lead to an instant resumption of duties on the part of our unfortunate Bishop, they have arrived at the conclusions which we have maintained and advocated.

It must be owned that these points are of great importance; and though the House of Deputies have not come up to the measure of our expectations, yet we gratefully acknowledge that much of their action has been in the right direction, and tended, in some degree, to check encroachments on our Ecclesiastical liberties.

1. The first result which we notice is the decision that the Rt. Rev. Dr. Onderdonk is, in law and fact, the Bishop of this Diocese.

This point had been virtually settled in our own Diocess. It is true that the Trustees of the Episcopal Fund had refused to pay the Bishop his salary except under instruction from Convention, though the refusal may have been, and we believe was, rested on other grounds than that of his having ceased to be Bishop of the Diocese; it is true, also, that attempts have been made in Convention to prove the vacancy of the Diocese. But the Convention itself has done nothing to sanction this view. On the contrary, by authorizing the payment to the Bishop of a portion of the income of the Episcopal Fund, the Convention have recognized his title to the office. Moreover, the Bishop, during the whole time of his suspension, has occupied the Episcopal residence without let or molestation. The question of vacancy, therefore, may be regarded as having been virtually settled in our own Diocese. Still it was a question which was agitated, and it is impossible to say to what disastrous results the constant agitation of it might have led. Now, however, that the sense of the General Convention has been had on the subject, we may consider the question as effectually set at rest. We are aware that advantage is taken of the mode in which the sense of the Convention was expressed to bring the subject again into dispute. We apprehend, however, that our opponents can make no argument in their favor strong enough to justify a respectable agitation, and that whatever attempt they may now make in favor of vacancy will only tend to deprive them of the support of upright and honorable men who are opposed indeed to the Bishop, but who will not consent to agitate the Diocese for the mere purposes of faction. At least, if the question is to be agitated, we shall be now in a stronger position than ever to meet it; so that, in any event, the Bishop and the sound principles which are, as we conceived, identified with the recognition of his right to his Diocesan office, have gained much by the action of the General Convention. Not only Bishop Onderdonk, but every Diocesan Bishop in the Church, is, in virtue of this action, more firmly seated on his throne; for once let the doctrine prevail, that Episcopal jurisdiction comes from the people, and a Diocese which has become, from whatever cause, dissatisfied with its Bishop, will never want for an excuse to revoke the jurisdiction which it fancies it has conferred. We have reason, therefore, to congratulate the Church that an adherence to principle on the part of the Clerical and Lay Deputies, and a just perception of their interests on the part of the Bishops, have arrested and effectually put down the infatuation which aimed to expel Bishop Onderdonk from his See.

2. The plan of an Assistant Bishop to be invested with full Episcopal power and authority, and independent of the lawful Bishop of the Diocese, is another rock on which we might have been wrecked, and which we are thankful to have escaped. We have objected to this plan as at variance with sound views of Episcopacy, and as tending to aggravate the condition of the Bishop by leaving him on the termination of the operation of the sentence, deprived of a portion of the rights which he had before the sentence was pronounced. There is another objection to the plan which has weighed with us, and which we were happy to see brought out in Convention by Mr. Seymour, a deputy of Western New York; and that is, the distraction into which the Diocese would have been plunged by an election. If the Diocese were vacant by the death of its incumbent, the Convention might enter into an election of a successor with no more than the usual alloy of human infirmity, and with a reasonable prospect of being guided by the Holy Spirit to a good result. But the prospect of an election in which some, whose reverence for the office is unquestioned, would be unable to participate, which would be held under circumstances singularly favorable to suspicions, jealousies, and intrigues, and which would probably result in fastening on the Diocese a permanent source of inquietude and disaffection, is a prospect which we do not desire to contemplate, and a danger from which we are thankful to have escaped.

3. The third result effected by the Convention, is the prohibition of all indefinite suspensions for the future. We can imagine no circumstances under which such suspensions are justifiable; no good reason why every sentence of suspension ought not to be limited by a time, at the expiration of which, or a condition on the performance of which it should expire. We cannot see that it is any less tyrannical to punish a man without trial, than to *keep* him punished without trial. To suspend a clergyman on any charge, say of intemperance, on the accusation of secret informers, and without allowing him a fair trial, would be thought an exercise of tyranny; but if a clergyman has been suspended on this charge, is it less tyrannical to *retain* his sentence on the accusations of secret informers, and without allowing him the opportunity of a public trial to rebut these accusations? We trow not; and we therefore rejoice, with a joy proportioned to our hatred of tyranny, that the General Convention had provided against the occurrence of any such sentence for the future. For this result our thanks are exclusively due to the House of Deputies, whose firm and manly resistance to the encroachments of the Bishops in this matter are above all praise.

In proportion, however, as we admire the conduct of the Deputies on this point, we must deplore the inconsistency by which they have given with one hand what they have withheld with the other. They have taken the ground that for the future there shall be no indefinite suspensions, and to this ground the Bishops came, though with manifest reluctance. But on the other hand they have consented to empower the Bishops to "remit or terminate" a judicial sentence, or to "modify the same so far as to designate a precise period of time or other specific condition, on the occurrence of which such sentence shall be of no further force or effect." In other words, they have empowered the Bishops to *retain* a judicial sentence during their pleasure; to continue a man in a state of punishment from year to year without assigning themselves, or giving him the opportunity to know and refute, the reasons which they may have for this continued renewal of his punishment. The Canon, as first reported by the joint Committee, rested this power with the House of Bishops; but as the House of Bishops cannot be constitutionally recognized as a judicial body, the Canon was so modified as to vest the authority in the Bishops not acting as a House. But if the Bishops do not meet as a House or a Court, who has the right to inspect their minutes, or who can know aught of the proceedings? They may not only sit with closed doors, but their doings may be *kept* secret till the day of judgment. Thus, in order to escape from one difficulty our legislators have run into a greater, and erected a body which has no analogy in history, except in the Inquisition of Venice, or other omnipotent irresponsibilities. So utterly vain is the attempt to get round an *illegal* sentence; every expedient to escape from it, save the only honest one of declaring its nullity, only serving to add one incongruity to another.

By providing against indefinite suspensions for the future, the General Convention have plainly declared their disapprobation of such sentence, and virtually condemned it in the two instances in which it has been actually imposed. By empowering the Bishops by Canon to terminate such sentence, they have, in effect, acknowledged that no such power before existed under our Canons. The Convention has thus sanctioned the premises from which the illegality of the sentence, in the case of Bishop Onderdonk, is a necessary conclusion. We certainly must regret that the Convention have not declared expressly, what they have declared by the strongest implication. We regret it for the sake of the Bishop of this Diocese, whose hard fate it is to be the only man in our Church on whom an ecclesiastical Court ever has imposed, or, while our Canons stand as they are, ever can impose a sentence of indefinite suspension. We regret it for the sake of this Diocese, a majority of which would, we believe, have rejoiced in the liberation of their Bishop. And we regret it still more for the sake of the General Convention, whose reputation for equal legislation has not, we fear, been raised by their allowing the Bishop of this Diocese to continue under a disability, the injustice of which they have acknowledged, and the possibility of which they have prevented in all other cases; in other words, by their virtually excepting one man from the benignant operation of a salutary law.

We are aware that the Deputies in adopting this measure, did not act (for they could not have acted) from the counsel of the Jewish High Priest Caiaphas that "it is expedient that one man should die for the people, and the whole nation perish not." They did not consent to sacrifice Bishop Onderdonk to the clamor that his return to the active duties of his Episcopate would be injurious to his diocese, and to the church at large. On the contrary they were led, some of them at least, into this very measure from an honest desire to serve Bishop Onderdonk, and effect his liberation. They knew that the fourteen bishops who were committed against him, would set their faces like flint against every direct attempt to terminate the sentence, and they hoped to gain from these Bishops ultimately by conciliation an end which they could not obtain directly by opposition. We are far from thinking that this was the only motive, but we have reason to believe that it was one of the motives which led to the clothing of the Bishops with the power of remission and modification of judicial sentences. But grateful as we are for the motive, we think the course wrong, both in principle and policy. It is wrong (we think) in principle to subject the liberty and interest of one man to the arbitrary will of others, and equally so to deprive a diocese of the benefits of the presence of its lawful bishop, in the House of Bishops during the arbitrary will and pleasure of an irresponsible body. And equally fatal (we fear) is the mistake in policy; for had the House of Deputies boldly and firmly planted themselves on the ground of right and law; had they said expressly, what they have said by the strongest implication, that it was never designed by the canon that a bishop should be virtually deposed under the name of suspension, and that a diocese should have its bishop *indefinitely* excluded from the House of Bishops, and its parishes *indefinitely* deprived of Episcopal supervision, they would have arrayed themselves, as it seems to us, in a panoply of reason, justice and law too strong for the fourteen bishops to resist. But what have our Bishop and Diocese *now* to hope from the Bishops, when our strong ground has been taken from under us by the concession of the House of Deputies, and the Bishops are left to act out toward us their own good pleasure and discretion. It is a pretty safe maxim, we think, that men who are inexorable to the voice of reason, are not less inexorable when placed in a position in which *stat pro ratione voluntas.*

We hope that these remarks will not be taken to indicate a disposition to cast blame on the deputies, or a feeling of discontent with the result. When we look back at the course of our own Diocesan Convention; when we remember that the Clergy and Lay delegates of our own Diocese did not expressly assert the wrongs done to their Bishop and Diocese, and did not demand redress for their wrongs from the General Convention; that not even an effort was made by either of the contending parties in our own Convention, in behalf of the principles by which they were respectively governed, but that both consented to merge their differences and coalesce in a unanimous request for "relief," it would be strange, indeed, if we were disposed to blame the House of Deputies for availing themselves of the latitude of a request which would be satisfied with any form and degree of relief which, consistently with the constitution and canons of the church, might be granted. And when we consider that the main anxiety has been in many quarters to obtain relief for the Diocese with little or no regard to the Bishop, it would be stranger still if we who confess to the deeper solicitude for the party who is in the greater need, should not be satisfied, amply satisfied with a result which, without relieving the Diocese, puts the Bishop in a stronger position than he was before.

The position of the Bishop is stronger, not only because it is now beyond reasonable dispute that he is the Bishop of the Diocese, but because, as such, he will be now the centre of unity around which all sound churchmen will rally; some from mere principle, and only with the resolution to do nothing to aggravate his condition; and others, whose confidence in his integrity is unshaken, not only from principle, but from affection also, and with a determination to use every honorable means to promote his interests.

But we cannot see that the position of the Diocese is changed for the better by the action of the General Convention. The proceedings of the Standing Committee have been legalized; and so far the Diocese is practically in the same condition as before. The Convention, indeed, is authorized to put the Diocese under the charge of the Bishop of another Diocese, or of a Missionary Bishop; but supposing that the Convention consents to have this one See filled, for a time, by two Bishops, it will yet be but for a time, and they will still be looking forward to "relief." To whom are they to look? Not, as before, to the General Convention, consisting of a House of Bishops, and a House of Clerical and Lay Deputies, governed by known rules and canons, but to a majority of the Bishops acting from their own good pleasure and discretion. The "relief," then, which the Diocese has obtained, is a change of the tribunal to which it looks for "relief." It *had* a General Convention, in which it was itself represented, to which it could apply for "relief;" It *has, pro hac vice*, a provincial council in which its voice will be powerless except it be raised in the tone of entreaty and supplication.

We have made up our mind that this state of things is to continue, in all human probability, for a long time to come. With so large a number as fourteen previously committed against him, Bishop Onderdonk has small reason to expect a relaxation of his sentence on the part of the Bishops. The sentence, indeed, remains the same as ever; if it were unlawful before the last General Convention, it is unlawful now; an *ex post facto* law cannot legitimate an *ex post facto* sentence; but as the Diocese has not, so it is fair to suppose it will not, dispute the lawfulness of the sentence. These, we believe, are the only two ways in which an honorable or desirable "relief" can be attained; and as we have no hope from either, we have concluded to be content with our lot, thankful that it is no worse, and to discharge the duties belonging to it with as much evenness and composure as if it were to last for life. Stability is one great end of legislation, and to that, we believe, the General Convention has contributed.

THE ORITORIO OF ELIJAH.—The lovers of music have had a rich treat in the production of Mendelssohn's admirable composition of "Elijah," which was performed, for the first time in this country, on Monday evening by the New York Sacred Music Society, and on Thursday evening by the American Musical Institute, at the Tabernacle, with great *eclat*, and apparently very great success. On the former evening Miss Northall, one of our sweetest singers, and Mad. Pico, the most accomplished of Italian vocalists, sustained the principal female parts in the oratorio; on the latter, Mr. Edward Loder, the most finished, perfect, and classical of all singers, and the Messrs. Luce, and Rolph, were the more prominent performers. Messrs. Paige, and Johnson, as principal tenors of the two Societies, were, perhaps, equally good and effective in their respective style and manner, and in the performance of the parts assigned them; but Mr. Leach, of Winchester Cathedral, recently arrived in this country, who appeared on Monday evening as Elijah, delighted the audience beyond measure, while his deep, harmonious tones have ranked him at once among the best, and most proficient, of bass singers, surpassing one and all among us. Of the Chorusses, we must say that those on Tuesday evening were the best, they were much fuller, and more effective, than those on the former evening. The instrumentalism was likewise better, and under such a leader as Mr. Loder, could not fail to be otherwise than perfect and complete in all its parts. Mr. Timm presided at the organ on both occasions. We will only express the hope that Mr. Meiggs, who has labored so indefatigably in producing this highly creditable performance, has been proportionably well encouraged, and received the support his exertions for the promotion and cultivation of good music, have most abundantly deserved.

We take pleasure in calling the attention of our readers to the annexed resolution, which was passed by the Board of Missions at its late triennial meeting:

Resolved, That it be recommended to the Bishops of the Church to appoint Advent Sunday (Nov. 28th,) for a collection in behalf of Domestic Missions; and if in any case the proposed collection should interfere with stated parochial arrangements, then that a collection, or contribution, be made in such parishes on some other day, as near the time proposed as shall be consistent with such parochial arrangements.

We ask the attention of our readers to Bishop Hawks's acknowledgment in behalf of the Governor Clark Mission. Contributors to this mission may send their donations to J. H. Swift, Esq., No. Water-st., who has kindly consented to receive them and forward them the proper destination.

The Ballad Soirees of Mr. Dempster at the Tabernacle, are among the musical attractions of the season, to which we invite the attention of our readers.

We quote the annexed article from the Episcopal Recorder as an item of news. When it is known that a revision of the Prayer Book has been advocated in the Recorder, the comments of the editor will be thought significant.

EVANGELICAL KNOWLEDGE SOCIETY.—We intimated a week or two since, that although topics and transactions of much interest were at that time under consideration in the General Convention, yet in our opinion, events of still greater importance to the Church, were transpiring *out of doors*. As might have been expected, many persons were drawn together in New York while this great Council was in session, from different sections of the land. Some of these held many conferences with each other respecting the condition of our ecclesiastical affairs. It seemed to be the universal sentiment that the time had arrived when evangelical men were called upon to adopt decisive measures in support of their peculiar principles; unless, indeed, they are willing to have the Church overrun with opposite opinions. Four or five meetings were successively convened, each one larger than that by which it was preceded, until at length a numerous assembly of Clergymen and Laymen from all sections of our country were assembled. The result of their prayers and deliberations was the formation of "*The Protestant Episcopal Society for the Promotion of Evangelical Knowledge.*"

This name was taken from the well known Society for the Promotion of *Christian* Knowledge in England. It was deemed proper, however, to prefix the words "Protestant Episcopal," as designating the relations of the new Society to our own Church, and to substitute "Evangelical" for "Christian," as being the more explanatory and distinctive term. The President of the Society is Bishop Meade. The vice-presidents are Bishops McIlvaine, Johns, Eastburn, and several other Bishops who have expressed their approbation of the object of the Society, but have not yet had an opportunity of signing the Constitution. The Committee to draft the Constitution, was Dr. Stone, Dr. Johns, and the Rev. Messrs. Cook, Andrews, and Ridgely. The Executive Committee (on whom all the powers of the Board are devolved during its recess,) are the Rev. Messrs. Fowles, Newton, Suddards, and Stone, and four laymen, whose names we do not recollect. The Board of Managers is a very large one, taken from almost all the dioceses. It will meet annually. The stated meetings of the Society will be triennial, and at the place where the General Convention shall assemble.

The operations of the Society are for the present confined to the publication of Sunday-school Books and Tracts. More important work, or work more imperiously called for by the exigencies of the Church, could not well be designated. We confess, however, that it is not on this account chiefly, that we rejoice at the formation of the new association; although the supply of a safe juvenile and tract literature will be acknowledged to be a benefit, whose value cannot very well be estimated. Such an association will necessarily put the friends of evangelical religion throughout our borders, into communication with each other. And this cannot fail to impart increased vigor to their action, and strength to their cause. Another result is likely to follow such a movement. A Society which is formed upon the principle of "elective affinity" (as this has been,) is not likely always to restrict itself to one mode of operation. The same causes which created a necessity for its existence in one field of benevolent exertion, will ultimately be found to operate in every other, and to require the application of a similar principle to them all. If it be impracticable for those who differ so widely in theological sentiment, to co-operate in the publication of Tracts or Sunday School Books, it cannot be found a very easy matter to unite them harmoniously for any great length of time, in the selection and support of missionaries—men who are but the living exponents of the same clashing opinions. If consistency, and the desire for a peaceful prosecution of their respective objects, require separate organization in the one case, how long is it likely to be avoided in the other? If a man cannot subscribe to a Tract or Sunday School Society, lest his money should be made to propagate false opinions, with what consistency can he contribute to a missionary association in which his funds are liable to a similar, and perhaps more serious perversion?

Wiley & Putnam have published "Coe's New Drawing Cards for Schools," which are well worthy the attention of teachers and parents. The lessons are comprised in five different series of cards. Accompanying the cards is a synopsis of principles and directions. The whole is exceedingly well adapted to interest the young in the art, and to carry them forward from the elements to its more difficult branches. We copy a paragraph from the prefatory directions for the encouragement of those who may be deterred from the attempt to teach the art to their children by the consciousness of being themselves unacquainted with it: "Drawing is perhaps the only branch a person can teach without having previously studied the subject himself. The chief secrets in teaching are to furnish pupils with good models, see that they are faithful in using them, praising them for their success, encourage them for perseverance, and in no case discourage those who try."

Harper & Brothers have issued No. 32 of their Pictorial History of England, in the same beautiful style with its predecessors.

"Jeremy Belknap, D. D., the Historian of New Hampshire, with selections from his correspondence and other writings. Collected and arranged by his grand daughter," (Harper and Brothers, 82 Cliff-st.) makes us intimately acquainted with the private and public life of one whose literary remains are a valuable monument of American ingenuity and learning. The following extract from "The Foresters, an American tale, being a sequel to the history of John Bull the Clothier," gives an account of the hostility of Massachusetts towards the Quakers and Anabaptists which may find a parallel in other times and places:—

John's family grew, and he settled his sons as fast as they became of age, to live by themselves; and when any of his old acquaintance came to see him, he bid them welcome, and was their very good friend, *as long as they continued of his mind*, and no longer; for he was a very progmatical sort of a fellow, and loved to have his own way in everything. This was the cause of a quarrel between him and Roger Carrier; for it happened that Roger had taken a fancy to dip his head into water,* as the most effectual way to wash his face, and thought it could not be made so clean in any other way. John, who used the common way of taking water in his hand to wash his face, was displeased with Roger's innovation, and remonstrated against it. The remonstrance had no other effect than to fix Roger's opinion more firmly; and as a farther improvement on his new plan, he pretended that no person ought to have his face washed till he was capable of doing it himself, without any assistance from his parents. John was out of patience with this addition, and plumply told him that, if he did not reform his principles and practice, he would fine him, or flog him, or kick him out of doors. These threats put Roger on inventing other odd and whimsical opinions. He took offence at the letter X, and would have it expunged from the alphabet, because it was the shape of a cross, and had a tendency to introduce Popery.† He would not do his duty at a military muster, because there was an X in the colors. After a while he began to scruple against the lawfulness of bearing arms, and killing wild beasts. But, poor fellow! the worst of all was, that being seized with a shaking palsy‡ which affected every limb and joint of him, his speech was so altered that he was unable to pronounce certain letters and syllables as he had been used to do. These oddities and defects rendered him more and more disagreeable to his old friend, who, however, kept his temper as well as he could, 'till one day, as John was saying a long grace over his meat, Roger kept his hat on the whole time. As soon as the ceremony was over, John took up a case knife from the table, and gave Roger a blow on the ear with the broad side of it; then with a quick, and rising stroke, took off his hat. Roger said nothing, but taking up his hat, put it on again; at which, John broke out into such passionate speech as this; 'You impudent scoundrel! is it come to this? Have I not borne with your whims and fidgets these many years, and yet they grow upon you? Have I not talked with you time after time, and proved to you as plain as the nose on your face, that your notions are wrong? Have I not ordered you to leave them off, and warned you of the consequences; and yet you have gone on from bad to worse? You began with dipping your head into water, and would have all the family do the same, pretending there was no other way of washing the face. You would have the children go dirty all their days, under the pretence that they were not able to wash their own faces, and so they must have been as filthy as the pigs 'till they were grown up. Then you would talk your own balderdash lingo, *thee, and thou, and now forsooth*; and now you must keep your hat on when I am at my devotions, and I suppose would be glad to have my family do the same! There is no bearing with you any longer; so now, hear me, I give you fair warning, if you dont mend your manners, and retract your errors, and promise reformation, I'll kick you out of the house. I'll have no such refractory fellows here. I came into this forest for *reformation*, and reformation I *will* have.'

'Friend John,' said Roger, 'dost thou not remember when thou and I lived together in Friend Bull's family, how hard thou didst think it to be compelled to look on thy book all the time the hooded chaplain was reading the Prayers, and how many knocks and thumps thou and I had for offering to use our liberty, which we thought we had a right to do? Didst thou not come hitherunto for the sake of enjoying thy liberty? And did I not come to enjoy mine? Wherefore, then, dost thou assume to deprive me of the right which thou claimest for thyself?'

'Dont tell me,' answered John, 'of right and of liberty; you have as much liberty as any man ought to have. You have liberty to do right, and no man ought to have liberty to do wrong.'

'Who is to be judge,' replied Roger, 'of what is right, or what is wrong? Ought not I to judge for myself? Or thinkest thou it is thy place to judge for me?'

'Who is to be judge!' said John, 'why *the book* is to be judge; and I have proved by the book over and over again, that you are wrong: and therefore you are wrong, and you have no liberty to do anything but what is right.'

'But Friend John,' said Roger, 'who is to judge whether thou hast proved my opinions, or conduct, to be wrong; —thou or I?' 'Come, come,' said John, 'not so close, neither; none of your idle distinctions. I *say* you are in the wrong; I have *proved* it, and you *know* it. You have sinned against your own conscience, and therefore you deserve to be cut off as an incorrigible heretic.'

'How dost thou know,' said Roger, 'that I have sinned against my own conscience? Canst thou search the heart?'

At this John was so enraged that he gave him a smart kick, and bade him begone out of his house, and off his lands, and called after him to tell him that, if ever he should catch him there again, he would knock his brains out.

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* Anabaptists.

† Roger Williams' zeal against the sign of the cross.

‡ Quakers.

To the same house (Harper & Brothers) we are indebted for "Campaign Sketches of the war with Mexico, by Capt. W. S. Henry of the United States Army." This will be a work of permanent value as giving the personal observations of a competent witness on scenes and events which now form an important page of our country's history. The work is now completed in two parts beautifully printed and accompanied with suitable illustrations.

MERCY TO BABES: *a Plea for the Christian Baptism of Infants, addressed to those who doubt and those who deny the validity of that practice. By William Adams, S. T. P., Presbyter of the Protestant Episcopal Church in the Diocese of Wisconsin.* Stanford & Swords. 12mo. pp. 216.

"There would not be those confused, and sometimes contradictory, views of theology, which unhappily prevail to such an extent in the Church, were that cardinal doctrine, *Baptismal Regeneration*, better understood. That it *should* be misunderstood by any Churchman, if not doubted, and even denied, is, indeed, a marvel; since it is so clearly taught, not only in our baptismal service, but in the catechism, liturgy, articles, and homilies. It is, in fact, the *root* of the whole system of the Church, and is so interwoven in all her offices and teachings, that it cannot be removed without destroying the entire superstructure. We rejoice, therefore, in the appearance of any and every treatise which is calculated to promote sound, clear, and simple views of this great doctrine; and hence we have peculiar pleasure in announcing the work whose title we have given above in full, and which conveys a very accurate idea of the peculiar nature of the track which the author has chosen to pursue. He leaves untouched many of the branches of the argument for the baptism of infants which have already been ably and sufficiently discussed by preceding writers, and confines himself to what he well calls '*the grand question*' —its moral, religious, domestic, and social considerations; rightly judging that when this is felt as it should be, minor questions will be easily agreed upon. He is evidently in earnest: he writes from the heart; and only seeks readers who are equally in earnest, and who see and feel the deep and solemn importance of the subject. It is all the more valuable as 'a book written for plain people, and for common sense people;' and that the author 'comes forward, not as a controversialist to attack others, or to enter into discussion with any champion of the opposite views.' 'This,' he says, 'is not his object—his purpose is far different; he wishes to lay clearly and plainly before those who doubt or deny infant baptism, the grounds for his own belief that are to be found in the Scriptures;—to lay it before *them* as persons that have a real and vital interest in it as professing Christians: as persons, too, that have the Bible in their hands, and are bound to search for the truth there.'

Mr. Adams is already extensively and favorably known by various essays in our Church periodicals, and the present work will deservedly enhance his reputation. For sale in Philadelphia by George S. Appleton, 148 Chesnut street.—*Banner of the Cross.*

APPLETON'S LIBRARY MANUAL: *containing a catalogue raisonne of upwards of twelve thousand of the most important works in every department of knowledge in all modern languages.* D. Appleton & Co. 8vo. pp. 450.

Scholars need not only books, but also to know what books they need. Hence the tyro must have a tutor and a prescribed course of study, the man of letters his views, the bibliomaniack his Dibdin. The solitary scholar especially, who has not the advantage of access to public libraries, must know from what stock of new works or editions of old writers he may select.

Now the "Library Manual" is well calculated to afford such information. The best editions of standard writers on every subject, and in every language, as well as all the valuable or notable books of later years, are here catalogued in a manner quite easy for reference. We notice one remarkable exception in the subjects—works of fiction do not appear. Had they been admitted, we imagine it could only have been at the expense of the whole twelve thousand and upwards now mustered. Very properly too the enumeration of books valuable merely from their scarcity or antiquity, has not been suffered to enter into the plan. The manuals of Dibdin and others must still be in the hands of collectors. Most of the volumes have their original prices affixed, and all the place and date of publication. Considering the labor which such a work involves, and the minutiae which it contains, it is one of the most succesful and accurate publications of the season. We anticipate the thanks of those who procure it on our recommendation.

There is one improvement which might have been made. The number of pages in each volume would to nearly all be more important to know than the original price, and should have been in all cases stated.

OREGON MISSIONS AND TRAVELS OVER THE ROCKY MOUNTAINS IN 1845-6. *By Father P. J. De Smet, of the Society of Jesus.* E. Dunigan. 12mo. pp. 408.

All our readers may not know the extent of the Roman Catholic Missionary operations in Oregon, but a few words will indicate the great efforts there making. In 1843 Pope Gregory XVI. erected Oregon Territory into an Apostolic Vicariate, and appointed the Rev. Francis N. Blauchet to its Episcopal charge. Mr. Blauchet was consecrated about the middle of 1844 in Montreal, and immediately afterwards repaired to Europe on business connected with the mission. At his request the whole Territory from Latitude 42 to 54 N. has by a recent act of the Roman See been made an Archbishopric, containing eight dioceses, viz.: Oregon City, Nesqualy, Vancouver's Island, and Princess Charlotte, on the coast, and Walla Walla, Fort Hall, Colville, and New Caledonia, in the interior. Three bishops only are as yet appointed, Archbishop Blauchet for Oregon City, Bishop Demers for Vancouver's Island, and Bishop M. Blauchet for Walla Walla, each with provisional jurisdiction over some of the unfilled dioceses, five of which are in the United States, and three in the British territory. Twelve priests are engaged in the missions, and twelve are now on their way with the Archbishop, together with "lay-brothers" and "female religious." There are eighteen chapels now erected, and five more contemplated. A college and two academies are in operation. The total number of Indians in the Territory is 110,000, of whom more than 6,000 are converts. There are besides about 6,500 Catholics among the Canadians and other settlers.

Father De Smet's volume is a pleasing narrative of his missionary labors, and impresses us favorably as to his zeal and sincerity. It is illustrated with 14 engravings from drawings made by one of the missionary's companions. Among its *notabilia* is a *prose* preface by the author of "Aletheia."

THE PROPHECY OF THE SANTEE, *and other Poems.* Worcester: Edward Livermore. Boston: Philips & Samson.

We can promise the lovers of poetry much pleasure from the perusal of this volume. Remarkable for the power and beauty of its verse, it is not less remarkable for the exquisite finish of its exterior. The illuminated cover, the paper and type are beautiful specimens of art. The book is for sale by Mr. Henry Kernot, 663 Broadway.

THOUGHTS AND MAXIMS, *illustrating moral subjects. By Rev. H. Hooker, Author of 'Portion of the Soul,' &c.* Philadelphia: H. Hooker, 16 South Seventh street.

The thoughts and maxims are given in the shape of aphorisms, and relate to a variety of moral and religious subjects. The style is unassuming, and the sentiments are, for the most part, correct and of good tendency. This volume as well as the above may be had of Mr. H. Kernott, 633 Broadway.

THE BIBLIOTHECA SACRA AND THEOLOGICAL REVIEW *for November*, 1847, contains the following articles: 1. Chrysostom, Archbishop of Constantinople, viewed as a preacher. 2. The Festivals of the Christian Church compared with those of other ancient forms of religion. 3. The Sanscrit Language in its relation to comparative philology. 4. Zumpt's Latin Grammar. 5. The preaching by Christ to the Spirits in prison. 6. Languages of Africa—Comparison between the Mandingo, Grebo and Mpongwe dialects. 7. University of Oxford. 8. Worcester's Dictionary. 9. Select Biblical and Literary Intelligence.

The present number ends the fourth volume, and the fifth will begin in February, 1848. We learn from a Prospectus that the expenses of the publication hitherto have considerably exceeded its receipts from subscribers, and an earnest appeal is now made for an effort to enlarge its circulation.

ERRATA.—In the last paragraph, 37th line, p. 140, of last week's Churchman, for "purity" read *unity*. And after the words "occupied See," 10th line of same page, first column, add—"Let Antioch warn us against this peril. Among other Churches, that great See suffered grievously from this cause. The Arian heresy occasioned the introduction there of a second, and then of a third, succession of Bishops, who were the centres respectively of as many separate communities; each claiming to be the Orthodox or Catholic Communion. Nor did this state of things terminate with the downfall of heresy from which it had arisen.

We think it important to notice the following mistakes in the printed report of Mr. Wharton's argument, as given in the last Churchman.

For the word "Bishop," in the last line of the 6th paragraph on column 2d, page 5 of the Supplemental sheet, read "House." Thus, "It could not be affected by any thing that this *House* might now do."

For "satisfactory," in the last line of the 2d column, read "unsatisfactory." (This is essential to the sense of the conclusion.) Insert in the middle of the 7th paragraph, 2d column, after the word "jurisdiction," the words, "and thus"—so as to read, "concurred in the acquisition of jurisdiction, and thus the Bishop's title was the stronger."

As the argument is brief and condensed, the incorrectness of a word is more important than in an ordinary case. The more so as the brevity and condensation of Mr. Wharton's masterly and most effective and logical speech were the features for which it was chiefly admired.

Dear Mr. Editor,—I send you a few thoughts of the holy Chrysostom's, being an excellent comment upon the twenty-second Sunday after Trinity, which subject contained in the gospel from the day the Church *has at this time* most appropriately called upon her children solemnly to ponder and think upon, even upon the duty of every one forgiving his brother his trespasses, with a forgiveness, like that of God's, free, full, unmerited; having no alliance with that false charity which, while it says "be ye warmed, be ye clothed," sends the sufferer empty away. Oh! how like lead in the mighty waters must the gospel from this day have sunk down into the hearts of the unmerciful and unforgiving, those who, unwilling to loose the bonds of the sorrowing and penitent, would even crush to the dust of death a member of their own body, a brother for whom Christ hath died!

"But, oh God, who declarest thy Almighty power chiefly in showing mercy and pity, lay not this sin to their charge; absolve thy people from their offences, that through thy bountiful goodness we may all be delivered from the bands of those sins which by our own frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen." Yours truly,

CHARITAS.

A FEW THOUGHTS OF ST. CHRYSOSTOM,

COMMENTARY ON THE DUTY OF FORGIVENESS AND CHARITABLE INTERFERENCE.

"Hear what precept Christ gave to the Jews, creeping as they did upon the earth; *If thou see, saith he, thine enemy's beast of burden falling, do not hasten by, but raise it.* And if we ought to help in raising our enemy's ass, much more our friends, soul; and most when the fall is more grievous; for not into mire do these fall, but in the fire of hell, not bearing the burden of their wrath.

"Seest thou not the seamen, how, when they see any meeting with shipwreck, they spread their sails, and set out with all haste to rescue those of the same craft out of the waves? Now if partakers in an art, show so much care for another, how much more ought they who are partakers of the same nature to do all these things.

"And, whereas, the Samaritan seeing a wounded man, unkown and not at all appertaining to him, both staid and set him on a beast, and brought him home io to the inn, and hired a physician, and gave some money, and promised more; thou seeing one fallen, not among thieves, but amongst a band of demons, not having to lay out money, nor to hire a beast, nor to bring him on a long way, but only to say some words—art thou slow to do it? and holdest back, and hurriest by cruelly and unmercifully? And how thinkest thou, calling upon God, even to find him propitious.

"Hast thou not seen him who owed the ten thousand talents, and then, after he was forgiven that debt, took his fellow servant by the throat for an hundred pence, what great evils he underwent, and how he was delivered over to an endless punishment? Hast thou not trembled at the example? Hast thou no fear, lest thou too, incur the same? For we likewise owe to our Lord many and great debts; nevertheless, He forbears and suffers long, and neither urges us, as we do our fellow servants and takes us by the throat; yea, surely, had he been minded to exact of us but the least part thereof, we had long ago perished.

"Let us then, beloved, bearing these things in mind, be humbled, and feel thankful to those who are in debt to us. For they become to us, if we command ourselves, an occasion of obtaining most abundant pardon; and giving a little, we shall receive much. Why, then, exact with violence, it being meet, though the other were minded to pay, for thee of thine accord to excuse him, that thou mayest receive the whole of God? But now thou dost all things, and art violent, and contentious, to have none of thy debts forgiven thee; and whilst thou art thinking to do despite unto thy neighbor, thou art thrusting the sword into thyself, so increasing thy punishment in hell; whereas, if thou wilt show a little self-command here, thou makest thine own accounts easy. For indeed, God therefore wills us to take the lead in that kind of bounty, that he may take occasion to repay us with increase.

"As many, therefore, as stand indebted to thee, either for money, or for trespasses, let them all go free, and require of God the recompense of such thy magnanimity. For so long as they continue indebted to thee, thou canst not have God thy debtor. But if thou let them go free, thou wilt be able to detain thy God, and to require of him the recompense of so great self-restraint in bountiful measure. For suppose a man had come up, and seeing thee arresting thy debtor, had called upon thee to let him go free, and transfer to himself the account with the other; we would not choose to be unfair after such remission, seeing he had passed the whole demand to himself; how then shall God fail to repay us manifold, yea, ten thousand fold, when for his commandment's sake, if any be indebted to us, we urge no complaint against them, great or small, but let them go exempt from all liability? Let us not then think of the temporary pleasure that springs up in us by exacting of our debtors, but of the loss, rather how great! which we shall thereby sustain hereafter, grievously injuring ourselves in the things which are eternal. Rising accordingly above all, let us forgive those who must give account to us, both their debts and their offences; that we make our own accounts prove indulgent, and that what we could not reach by all virtue besides, this we may obtain by not bearing malice against our neighbors; and thus enjoy the eternal blessings, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might, now and always, even for ever and ever. Amen.

For the Churchman.

Mr. Editor:—Although it be uncustomary to make your paper the vehicle of recommending amusements to its readers, who are doubtless more profitably employed in meditating upon, and digesting the diversified topics of sacred inspiration; yet, I hope I may be allowed to express my extreme satisfaction at having contemplated the beautiful living tableaux now being exhibited by the celebrated Dr. Collyer at the Apollo rooms in this city, to which he lately invited the members of the General Convention, lately in session, of which they expressed the highest satisfaction. As splendid exhibitions of classical statuary—as beautifully delineating some of the most interesting narratives of the sacred volume, and as chaste productions of imitative art, designed to impress the mind through the imaginative faculties, I would beg leave to recommend a sight of them to all genuine lovers of the fine arts, and of those who would witness the chaste illustration of historical and scenic subjects which can, perhaps, in no other way be so strikingly described. A SUBSCRIBER.

FOREIGN ITEMS.

DIOCESE OF CHESTER.—*Consecration of St. Paul's Church, Westleigh.*—The Church, now consecrated, has been erected from designs by Mr. Wm. Young, of London, in the pointed style of the fourteenth century, termed, according to the late Mr. Bickman's nomenclature, "the decorated style;" and the peculiar character of the English parish Church, in the reign of Edward the Third, has been mainly aimed at in the architectural design.

Its plan comprises a nave, 52 feet by 22 feet, (to be elongated, when necessary, to 80 feet,) with south aisle of the same length, 18 feet wide,—annexed to which is a spacious porch, serving as the principal entrance; a chancel, 40 feet by 22 feet, with a small sacristy or vestry on its north side; and, at the south-east angle of the edifice, a massive tower, thrown open by means of deeply-splayed piers and arches to the aisle and chancel. The position of this tower is peculiar, but by no means void of ancient precedent; and it may be well to explain that it has been, in this case, adopted by the Vicar, with a view to facilitate the future enlargement of the Church when it shall be necessary, which can thus be readily effected by extending the nave and aisles westward, without at all disturbing the original plan, or rather disposition of its parts. At present one aisle only (the south aisle before mentioned) has been constructed; but arches have been built into the north wall of the nave to admit of the easy addition of a north aisle.

The external appearance of the Church, as now completed, is simple in outline, and highly picturesque. The west front is formed by two high-pitched gables of the nave and aisle roofs, the former pierced with a four, and the latter with a three light window, with elaborate tracery, and surmounted by richly-floriated stone crosses. The side walls of the nave and aisles, respectively four services or bays in length, display a series of two lighted traceried windows, separated by buttresses of two stages. At the east end of the Church is the gable of the chancel roof, equal in span and pitch to that of the nave. This also contains a four lighted window, and is terminated by a floriated cross. The gable itself, as do the remaining gables of the building, rises from carved ogee trefoiled terminations, against which a moulded stone cornice, enriched with the ball-flower ornament, returns along the south side of the chancel, where occurs the Priest's door, and eastward of it, separated by a buttress, a two light window, intended to receive painted glass, illustrative of some important incident in the history of St. Paul.

The north side of the chancel is lighted by square-headed windows of two lights each, with tracery, and separated like those of the nave, by two low buttresses. The angles of the nave, aisles, and chancel are supported by similar buttresses, placed diagonally. The tower will be, with its spire, when completed, 120 feet high. It is, at present, only carried up to the level of the belfry floor. It commences with a boldly moulded base course, and is flanked at the angles by double buttresses of two stages, except at its north-east corner, where an octangular stair turret rises to the height of the belfry, and is coped by a conical stone roof. On the south side is a large three light window, and above it a richly carved niche for the reception of an image of the saint, in whose memory the Church has been consecrated to Almighty God. The ringers loft, at this level, is lighted by a square-headed trefoil window, on the east side of the tower. When the funds will admit, it is intended to complete the steeple with a belfry, lighted on its four sides by double trefoiled windows, and an octagonal broach spire, springing from an enriched embattled cornice.

The walls of the Church, chancel, porch, and vestry, throughout, are built of stone, in rubble work, the gift of Lord Lilford, who is also the donor of the site. The quoins and dressings are of wrought Peel stone. Throughout the Church the tracery of the windows, though according with each other in character, is varied in design; no two windows being alike in this respect. In fact, these obviously essential parts of the structure, so peculiarly bespeaking the style of the period, are the only costly features of the external design.

The interior of the Church has, by the judicious rejection of high pews and galleries, and by the otherwise satisfactory arrangement, afforded the architect an excellent subject for study. The main entrance is through the south porch, the inside walls of which are of tooled ashlar, bearing a span roof of open rafters, strutted and pinned with oak. It has a bold door-way, with shafts and an equilateral gable, terminated in a stone cross. The inner door-way, which leads into the aisle, is handsomely moulded, and its doors adorned with floriated hinges and other wrought iron work. Immediately on the left hand of this entrance stands an octagonal Font of stone, (the gift of the Rev. M. James,) having on each of its sides a moulded quatrefoil for the reception of carved emblems of the Holy Trinity, the sacred monogram, and four Evangelists.

It is intended to have the following text, in incised letters, round its base: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Four pointed arches, springing from octagonal stone piers, with moulded capitals, divide this aisle from the nave, each of which has its distinct span roof of open principals with curved bases, rising from ornamental moulded stone corbels, the common rafters being concealed by wrought boarding, stained. At the eastern extremity of the nave is the chancel arch, with its piers and caps, deeply moulded and of stone; and, at the east end of the aisle, a massive stone arch of simpler character here forms, as it were, an aisle to that part of the edifice. The tower walls are of tooled ashlar to the height of twenty-three feet, where the floor of the ringing loft, resting on stone corbels, serves as a roof, being wrought and stained on the under side. The floors of the nave, aisle, and tower, are paved with black and red Staffordshire tiles, laid in a diamond form. The seats, which are of pitch pine, are low and all free, with ample room for kneeling. They are calculated to hold 540 worshippers. The pulpit and reading pew are of the same material, and stand on the north side of the chancel arch; the former is hexagonal in form, supported on a stout moulded stem, and the latter composed of open screen work. Both of these, together with the seats before described, are stained and varnished. The wall of the nave and aisle are plastered to an even surface with the inner jambs of the doors and windows; the latter of which are glazed in quarries with thick glass of a dark green color, relieved from the stone mullions and tracery by a narrow margin of white glass.

The floor of the chancel is raised one step above that of the nave, and separated from it by a low open sereen. It is paved with tiles similar to those in the nave and aisle, but enriched with a large cross, composed of red and bluff encaustic tiles, the stem and arms of which are five feet six inches in breadth; the former being twenty-nine feet long and the latter 19 feet. Along the stem of this cross is the access from the body of the Church to the Alter table, symbolizing the great and important truth, that the Cross is the way to grace. The floor of the Altar is further raised by solid steps of black marble from Pool Vash, in the Isle of Man; the lower being inlaid with red and bluff encaustic tiles, and the upper with an inscription in the same material—"I will wash my hands in innocency, and so will I compass thine Altar, O Lord." The floor itself is paved with red and bluff encaustic tiles, (the Reading diaper,) enriched with the emblems of the Passion, and those of the four Evangelists, the Christian monogram, and other sacred devices in blue and buff.

The interior walls of the chancel are entirely of wrought stone ashlar, and sustain a high pitched roof, whose wrought and braced principals are filled in with boarding, forming a semi-polygonal ceiling, divided into square compartments, and these are meant to be quartered, with enriched bosses at the intersections, and filled with a gilded quarterfoil pattern and stars on a blue ground, somewhat after the manner of a fast-decaying example to be seen in Great Malvern Church, Worcestershire.

As yet one portion of the ceiling has been thus beautifully decorated, the funds not admitting of the rest being similarly completed. At the junction of this ceiling with the walls is a moulded embattled cornice, containing the ball flower ornament of the period. In the east wall is a carved stone reredos of moulded ogee arches, rising from circular bottels, with floriated caps, and terminating in carved heads; their spandels are to be filled in with a diaper enrichment. The south wall contains the sedilia for the officiating Clergy, being a cinque-foiled arcade of two divisions, crowned with a square label and diapered spandrels. There is a small piscina on the east side of it; and in the north wall a square-headed trefoil arched aumbrye, its door richly covered with wrought iron hinges, &c., silver tinned.

The massive oak Altar table (the gift of the Rev. E. Blenkinsopp, late Curate of Westleigh) consists of a thick slab, with a leaf enrichment, carved round its edges, supported on stilted segment enriched arches, rising from circular attached piers, resting, in their turn, on a bold base. The table is covered by a splendid Altar cloth of rich crimson Genoa velvet, with a beautifully embroidered border of alternate crosses and fleur-de-lis of gold colored silk, with a deep fringe of the same material; a floriated cross with the sacred monogram at the intersection of the arms, and a glory surrounding them, occupying the centre of the front or ante-pendium. This cloth is a gift to the Church, and the embroidery is the work of the principal donor. A screen of iron work, whose uprights, at wide intervals, rest on a double base and terminate in quatrefoils, charged with a figure of the pelican and its young in high relief and gold gilt, symbolical of the atonement, encloses the portion of the chancel containing the communion table.

The two north windows of the chancel are filled with painted glass, executed by Bailie, of London. One of these is a beautiful memorial window to the late Mrs. Anne Hurst, a munificent contributor to the cost of the Church. The tracery of the east window has been filled with symbols of the Holy Trinty, the four Evangelists, and the Apostles St. Paul, and other devices. The four lights of the window are to contain respectively, when the means are obtained, our Lord's descent from the cross, His entombment, resurrection, and ascension.

The Church, though thus incomplete in its dimensions and in many of its details, is nevertheless the most successful attempt that has been made, in this neighborhood, to erect a really ecclesiastically looking structure, and it contains several Churches highly creditable to the architects who designed them. In the case of Westleigh, the architect has had every advantage. There has been no committee to trammel him; no puritanical notion that Churches are mere places to hear sermons in, to overrule his better judgment; and his plans have been ably carried out by Mr. Armstrong Watson, the clerk of the works, aided by the foreman of the masons, Mr. Valentine; both of whom have evinced a most creditable interest in the undertaking, and co-operated most zealously to bring it to a successful termination. Great praise is also due to the masons, joiners, and others employed on the building, for their steady and respectable conduct, and the skill they have displayed in the execution of the work respectively assigned to them.

The mention of the Diocese of Exeter suggests to us to introduce the substance of some communications which we have received with respect to the series of Confirmations which the Bishop of Exeter has lately administered. Upon every occasion the Bishop is understood to have urged upon the candidates, with especial emphasis and feeling, the nature of Baptism, and the dignity of the baptismal privileges, but there were local circumstances connected with the Confirmation on Monday, October 2nd, at which candidates from the Torquay district were presented, which invested it with peculiar interest. In his address before Confirmation, the Bishop is understood to have called the attention of the young persons to certain Tracts circulated profusely in Torquay and its neighborhood, which denied the doctrine of Baptismal Regeneration. After expressing his hope that such Tracts had escaped the notice of the candidates, his Lordship proceeded very severely to censure the parties (unnamed) who had been instrumental in disseminating them; and he condemed their teaching as utterly opposed to the doctrine of the English Church. "If, however," his Lordship, we are informed, proceeded, "any of you have been unhappily misled by these means, or if any of you have been so unfortunate as to have been instructed by your Pastors to disbelieve this doctrine—nay, if any of you have the least doubt as to the completeness of the gift bestowed in Baptism—or that it places you in any other state than that of actual salvation—I entreat and beseech you, if any such there be, at once, rather to leave the Church than to receive the holy Ordinance of Confirmation under such circumstances. Though to take this honest course may cause you pain, it will reflect shame only on those who have mistaught you." Although some of the so-called Evangelical Clergy were present, we have not been informed that they answered this direct appeal, though common feelings of honestly might have prompted them to hesitate about presenting their candidates. The Bishop's address had, it seems, a very marked effect upon those who were present; and, with a few more instances of the like Christian decision and fidelity, in the higher, and more responsible quarters, Puritan doctrines will soon be extinguished in the Church. At the present time, we cannot overrate the importance of such testimonies to the Truth.—*English Churchman.*

NEW SYNAGOGUE AT CANTERBURY.—The first stone of a new Jewish temple or synagogue was laid on the 13th ult. (13th Tishri, A. M. 5608) in King-street, Canterbury, on the very site of the ancient house of the redoubted "Knights Templar;" once the inveterate scourge of the persecuted Jews, but now themselves removed from the face of the earth, together with their house, which has thus given place in the lapse of ages to so singular an inheritance. The site of their former place of worship was required for a railway station, &c. The stone was laid by Sir Moses Montefiore in the presence of the mayor, aldermen, &c., of the city. No particulars either as to style of architecture, architect, or builder, are given by our authority, the *Morning Advertiser.*

DOMESTIC INTELLIGENCE.

NEW YORK.—Besides other official acts which we have recorded in our columns, Bishop Potter has lately laid the corner-stone of a church to be built at Maspeth, Long Island, (St Saviour's,)—particulars of which will appear in our next—and confirmed 36 in St. Mark's Church in this city.

CONSECRATION OF THE BISHOP OF MAINE.

Christ Church, Hartford, on Sunday morning last, the 31st ult., was the scene of an event which will not be soon forgotten by those who were present. The Consecration of its late Rector, the Rev. Dr. Burgess, as Bishop of Maine, drew together a concourse of people, greater, probably, than even that large Church has ever before contained.

Morning Prayer was commenced at 10 1-2 o'clock, by the Rev. Henry L. Storrs, Rector of St. John's, Yonkers, N. Y., assisted in the Lessons by the Rev. Thomas F. Fales, Rector of St. Paul's Church, Brunswick, Maine. The Sermon was, very appropriately, by the late Provisional Bishop of Maine, the Rt. Rev. Dr. Henshaw, Bishop of Rhode Island. He took for his text St. Paul's words to Timothy, 1st Epistle 3: 15, "That thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth." We shall attempt a brief analysis of the Preacher's line of thought.

After stating the fact that these words were addressed to the first Bishop of Ephesus, and alluding to their consequent applicability to the present occasion, the Bishop proposed to discuss three points which grew naturally out of his text.

1. ***The nature of the Church of God*** here spoken of. The Romanists interpret the passage of their particular branch of the Church. But, if it refers to any local Church, it must be the Church at Ephesus. Little similarity can be traced between the Church of Rome as it now is, and the Catholicism of the first three centuries. While rejecting their gloss and traditions, we must likewise guard against the unfair criticism which many Protestant sects put upon the word Church. It is not merely an invisible company of believers, as they claim. Such it is when we speak of the faith and love of its members, which are open only to the eye of God. But in the plain, common sense acceptation of the term, it is an organized, external body—"a sensible, known company," as says the judicious Hooker. As such it is God's appointed channel of man's salvation—the almoner of His grace—the dispenser of His blessing. And with its Divinely appointed Ministry, its unchangeable Sacraments, and its pure Faith, is to be distinguished, not only from all companies of infidels and idolaters, but also from every heretical and schismatical Communion of men who call themselves Christians.

2. ***The office of the Church*** thus described was discussed. It is "the pillar and ground of the truth." By this is not meant that the Church can *originate* any truth, or has power to *enforce* any of her doctrines. Neither has she the right to enforce dogmas as *developments* of principles revealed. She is not the *fountain*, but the *conduit* of the truth. That truth was once for all delivered to the saints by Christ and His Apostles; and the office of the Church is, not to improve or alter it, but to hold the precious deposit—to religiously keep and faithfully transmit it to succeeding generations. The Christian Revelation was perfect at its birth; like Adam, it came out of the hand of God, not in a state of infancy, to grow up and mature, but in perfect proportions and finished amplitude. All that is meant by the Church as being the "ground" of the truth; but, besides this, she is its "pillar." The phrases are not identical, though similar, in meaning, any more than the foundation and columns of a building are identical in their use. Whether the figure is borrowed from the pillars of the temple of Diana at Ephesus, on which the deeds of heroes were posted, or from the pillars of Soloman's Temple, the idea is the same—the Church is *inscribed* with the pure truths and hallowed facts of the Gospel, and her office is to hold them up and exhibit them to the world. She is an embodiment of the truth, a visible manifestation of it, its living and speaking witness. She stands out, glorious thought! like a pillar on the borders of the land, showing to all its inhabitants the truth as it is in Jesus. And as this is true of the Church Catholic, so is it also, in a measure, true of each branch of it. And here the Bishop went into a minute statement of some of the doctrines to which the American branch thus bears witness,—the Trinity, the Atonement, the Sacraments, &c. Her system, he maintained, is a *sacramental* system, in the true, *true* sense of the term. It is founded on the idea of God's *federal* relation to man. He also referred in most beautiful terms to her anthems and doxologies, as vines twining around this "pillar," covering it all over with truth, and rendering it a blessed means of showing forth the life, and doctrines and precepts of Christ. In saying this he did not intend to deny that some truth existed elsewhere. There is a fragment of truth in each sect, but in no one the "faith once delivered to the saints," in all its proportions and perfection.

3. ***Our duties as Ministers and Members*** of this Church were considered. Under this head the Bishop alluded to the mission of the Church at the present day. There are two movements going on—one towards superstition and blind credulity; the other towards lawless independence and the rejection of all authority. The first would bring back the world to the darkness of the middle ages: the other would convert it into a Pandemonium. The Church, her Ministers and members, must guard against each extreme. Especially and most happily did the Preacher dwell here upon the errors of the Puritans of New England. While on board the Arabella they acknowledged the Church of England as their *dear* Mother. Had they and their children retained those sentiments and that allegiance, they would not have so grievously departed from Apostolic discipline and the primitive faith.

Finally, the Preacher addressed the Bishop elect. The latter was going, with much sacrifice to himself and to the congregation present, to a field of which the former had formerly the provisional charge. He would find there a small but faithful band of Clergy. He would find a Church, weak indeed, but opening her arms to welcome him. He would find a field of much labor, but promising the richest harvests. Go, brother, said the Preacher, to your work; "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not; hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never fading crown of glory, through Jesus Christ our Lord."

The address at the close was very appropriate and touching; and the whole Discourse sound and instructive. Though long, it was listened to with breathless attention to the end. We trust it will be requested for publication, and that the Church at large may enjoy the satisfaction of perusing it.

After this able and impressive Sermon, the Rt. Rev. Dr. Carlton Chase, Bishop of New Hampshire, commenced the Communion Service, the Rt. Rev. Dr. Eastburn, Bishop of Massachusetts, reading the Epistle, and the Rt. Rev. Dr. Brownell, Bishop of Connecticut, the Holy Gospel.

The Gospel being ended, the Bishop elect, vested with his Rochet, was presented to the Presiding Bishop, the Rt Rev. Dr. Philander Chase, of Illinois, by Bishops Brownell and Eastburn. The Testimonials demanded by the Presiding Bishop were then read—those from the Diocese of Maine by the Rev. Nathaniel T. Bent, Rector of St. John's, Bangor; those from the House of Clerical and Lay Deputies, by the Rev. Alexander Burgess, Rector of St. Mark's, Augusta; and those from the House of Bishops by the Rev. John Blake, also of the Diocese of Maine. The Litany, the examination of the Candidate, and the remainder of the Consecration Service, were by the Presiding Bishop. The Bishop elect was assisted in putting on the Episcopal Habit by the Rev. Messrs. Bent and Alexander Burgess.

The Bishops of Illinois, of Connecticut, of Massachusetts, of Rhode Island, and of New Hampshire, laid their hands on the head of the elected Bishop, the former pronouncing the consecrating words, "Receive the Holy Ghost," &c., and delivering the Bible.

The Service of the Holy Communion was then resumed by the Presiding Bishop, with whom the new Consecrated Bishop, with others, and several Clergy and a large number of the congregation communicated. All the Bishops present took part in the administration.

Besides the Clergy named above, there were present the Rev. Drs. Totten and Kip, the Rev. Messrs. Wm. Jarvis, John Morgan, Payne, Jackson, Coxe, Everest, Fisher, Long, and Hubbard of North Carolina.

The Services, on the whole, passed off with good effect, notwithstanding some irregularities and improprieties in its performance, which must have given pain to all present. Our noble Ritual appeared to great advantage: and no one could but be struck with its beauty, force, and solemnity.

We understand that Bishop Burgess proceeds immediately to his Diocese. He expects to commence his labors next Sunday, in Christ Church, Gardiner, of which he will be the Rector.

The Lord be with him, is our prayer, and the prayer of many.—*Calendar.*

MASSACHUSETTS.—We learn from the Cabotville Mirror that the corner-stone of Grace Church, Cabotville, was laid with appropriate ceremonies on Saturday morning, Oct. 23, at 10 o'clock, by Rev. Dr. Strong, Rector of St. James's Church, Greenfield.

The parish of Grace Church was organized about a year and a half since. It was first under the charge of the Rev. C. R. Fisher. The Rev. Andrew Croswell is now the minister.—*Calendar.*

PENNSYLVANIA.—The Rev. George Allen, Professor of Languages in the University of Pennsylvania, formerly Rector of St. Thomas's, Newark, Delaware, has, together with his family, (six in number we believe,) joined the Roman Catholic Church.

At a meeting of the Standing Committee of the Diocese of Pennsylvania—

Testimonials were signed on behalf of the Rev. H. Hastings Weld, and the Rev. Joseph H. Smith, Jr., Deacons, applying to be recommended for admission to the Holy Order of Priests.

Testimonials were signed on behalf of Mr. Rees C. Evans, and also on behalf of Mr. Robt. T. Roach, applying to be recommended for admission as candidates for Holy Orders M. A. DEWOLFE HOWE, Sec'y.

[*Banner of the Cross.*

Clerical Changes.

The Rev. Edward F. Edwards requests that all communications intended for him, be for the present, directed to the care of James DeLancey Walton, Esq., No. 59 Wall street, New York.

The Rev. C. A. Foster has resigned the charge of St. James's Church, Muncy, Pa., and accepted that of St. Paul's Church, Evansville, Indiana, to which he has been invited.

Rev Wm. McGuire having taken charge of Washington parish, Virginia, requests that all letters and papers intended for him, be directed "Oak Grove, Westmoreland county, Va."

Rev. W. N. Pendleton, having taken charge of All Saints' Parish, Frederick, Maryland, requests that letters and papers intended for him be addressed to that place.

Died,

At Bellows Falls, Vermont, on the 6th inst., of Consumption, the Rev. ALBIN K. PUTNAM, Rector of Immanuel Church in that village, aged 32 years.

Acknowledgments.

DONARVILLE, Ireland, Oct. 11th, 1847.

My Dear Sir,—Truly thankful do I feel to you for your very kind exertions for my poor people. Your second kind letter with an order for five pounds four shillings has reached me. Our potato crop has turned out *beyond* our expectation—but such were the fears respecting them, that few ventured to till the ground for them. The farmers seem to be determined to keep their potatos for *seed* for next year. I fear we shall have (if it please the Lord to spare us) a trying winter of it. Oh, how vastly indebted are we to America! I was happy in having the opportunity of giving my mite to some little mark of the much gratitude we owe to your excellent townsman, Capt. Forbes. Without meaning to be importunate, should any opportunity present itself to enable you and your benevolent friends to give me a helping hand, perhaps you will not forget me. *Many*, many thanks to *you* and *yours*.

Believe me, Dear Sir, faithfully yours,

H. SOMERVILLE.

The undersigned gratefully acknowledges the receipt of 50 Testaments, and about 5000 pages of Tracts, for the use of the S school in connection with St James's ch, Milford, Me. - SAML. DURBOROW, Missionary

Gov. Clark Mission.—The Bishop of Missouri makes grateful acknowledgment of the following gifts to the Clark Mission:

From William Appleton, Esq., of New York, Hooker's Complete Works, 2 vols.; Guizot's History of Civilization, 4 vols; Reid's English Dictionary, 1 vol; Southgate's Tour, 2 vols.; Key to Ollendorff's Method of Learning French, 1 vol.; Ollendorff's German Grammar, 1 vol.; Italian Grammar, 1 vol.; French Grammar, 1 vol.; Arnold's Rugby School Sermon, 1 vol.; First and Second Latin Book, 1 vol.; Latin Prose Composition, 1 vol.; First Greek Lessons, 1 vol.; Greek Prose Composition, 1 vol.; Lectures on Modern History, 1 vol.; Parcell's Applied Chemistry, 1 vol.; Book of Illustrious Mechanics, 1 vol; Michelet's Roman Republic, 1 vol.; Boussingauet's Rural Ecomony, 1 vol.; Collott's Dramatic French Reader, 1 vol.; Coit's Puritanism, 1 vol.; Graham's English Synonymes, 1 vol.; Tresenius' Chemical Analysis, 1 vol.; Manderville's Course of Reading, 1 vol; Michelet's Life of Luther, 1 vol.; Southgate's Visit to the Syrian Church, 1 vol.; Miss. History of Oregon, 1 vol.; Marshall's Notes on Episcopacy, 1 vol.; Manning's Unity of the Ghurch, 1 vol.; Ogilby's Lectures on the Church, 1 vol.;—On Lay Baptism, 1 vol.; Churton's Early English Church, 1 vol.; Cornelius Nepos, 1 vol.; Elementary French Reader, 1 vol.; Keightley's Mythology, 1 vol.; Leibig's Letters on Chemistry, 1 vol.; Southey's Life of Cromwell, 1 vol.

From Rev Charles Tomes—Roberts' Atlas Universal, 1 vol.

From many friends, by the hands of the Rev. Dr. Berrian, $183 44; from friends, by the hands of the Rev Dr Price, $55 44; from a parishioner of St James's ch, Phil, $30; a parishioner of St Peter's ch, Phil, $20; do, $6; do, $5; do, $1; Mr D Tillinghast of Buffalo, $5; Mr Francis Tomes, N Y, $50; Mr Tousey, N Y, $5. Total, $360 88.

From Mr N B Kidder of Geneva, a deed for 80 acres of land in Allegan co., Mich.

Domestic Missons.—Since his acknowledgment of the 2d inst., the Treasurer has received the following contributions:

From Christ ch, Hudson, N Y, 20; Christ ch, Pomfret, Ct, 10; through E Wilcox, R A in Penn, from St John's ch, Salem, N J, 18 26; St James's, Kingsessing, 17 35; Ladies' Association, do, 25; Christ ch, Pottstown, 25; lady in Mt Holly, N J, 5—90 60; St Mark's, Frederick co, Md, 10; St Peter's, Monroe, Ct, 2 30; from a lady, 10—(N. B. The Treasurer will see her wishes complied with)—Total, $142 92.

THOMAS N. STANFORD, Treasurer,
New York, November 9, 1847 139 Broadway.

Foreign Missions.—Since his report of Nov. 2d, the Treasurer acknowledges the receipt of the following amounts:—

From A M and J M, Mount Morris, W N Y, for China, 20; St Mark's parish, Peterville, Frederick co, Md, 10; Christ ch, Pomfret, Ct, 5; Christ ch, Hudson, 20; Patapsco Female Institute, Ellicott's Mills, Md, for Constantinople, 9; through E Wilcox, R A, Philadelphia, Executive Committee of Missionary Society, St Philip's ch, Philadelphia, for China and Africa, 100; a lady, for education of Isaac Carmel, Africa, 10—110; through Henry Trescott, R A, Charleston, S C, St Mark's ch, Clarendon, 95 23; do, do, Juvenile Female Working Society, for Africa, 15; St John's ch in the Wilderness, N C, 45—155 28; St Helena ch, Beaufort, S C, for Africa and China, 21 55; family mite box, 1 87; St James's parish, Pemberton, Gorchland co, Va, 50; St Luke's ch, Brooklyn, N Y, for Africa, 13 57; a lady, for Africa and China, 20. Total, 428 67.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, November 9, 1847

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From Richard Sterling, Grand Rapids, Miss, donation, 1 10; Rev R M Abercrombie, 4; Miss Georgiana Abercrombie, 2; Mrs A B Dash, 2; Mrs D Baker, 2; Thos. C Butler, 2—annual subscribers—12. Total amount, $13 10.

Donations and subscriptions thankfully received by

THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, November 9, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St Mark's ch, Williamsburgh, Rev S M Haskins, 2 26. Mrs A B Dash, 1; Thos. C Butler, 1; Mrs D Baker, 1—annual subscribers—3; Rev S Farmar Jarvis, D D, Treasurer of Society for Promoting Christian Knowledge, appropriation to the Rev Jonathan Coe, 2d of Winsted, Ct, 10. Total amount, 15 26.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Teasurer and Agent,
At the Depository, 20 John street

New York, November 9, 1847.

Gen. Prot. Ep. S. S. Union.—The Treasurer acknowledges the receipt of the following contributions:

From St Paul's, Glen Cove, Rev W A Jenks, 1; from T F C, 5; from St Andrew's, Harlem, Rev Mr Abercrombie, 1 15; from the Rt Rev G W Freeman, D D, 5. Total, $12 15.

Further contributions are solicited in aid of the general objects of the Institution weich are—

The publication of Books of Instruction and Library Books, at low prices, with as frequent issues as the means of the institution will allow.

The distribution of its books, especially its "Cheap Library" and Instruction Books, among destitute parishes.

Signed, JOHN W. MITCHELL,
Treasurer General Prot. Ep. S. S. Union.

New York, Nov. 9, 1847.

Notices.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—An adjourned meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Monday evening next, 15th inst., at half-past 7 o'clock.

THOS. P. CUMMINGS, Rec. Sec'y.

November 13, 1847.

CHURCH OF THE GOOD SHEPHERD,

Corner of Market and Monroe streets.

SEATS FREE.

Divine Service every Sunday at half-past 10, A. M., and half-past 7, in the evening; also on Thursday evenings at half past 7 o'clock.

Sunday School at 9 o'clock, A. M., and at half-past 2, P. M.

The ladies of the congregation will hold a Fair for the benefit of the Church, sometime in December. Any contributions of Materials, finished Articles, or funds, will be duly acknowledged, and may be sent to the residence of the Rector, Rev. Ralph Hoyt, No. 117 Madison street. November 13, 1847.

☞ The Mariner's Family Industrial Society will open their Fair at the Mariner's Church in Rosevelt street, on Monday, the 15th inst, at 6 o'clock, P. M., and after the 15th, at 2, P. M. The friends of the cause are requested to send in their donations on Monday, and give us an early call.

New York, November 13, 1847.

Calendar.

NOVEMBER.

14. Twenty-fourth Sunday after Trinity.
21. Twenty-fifth Sunday after Trinity.
28. ADVENT SUNDAY.
30. St. Andrew the Apostle.

DECEMBER.

5. Second Sunday in Advent.
12. Third Sunday in Advent.
15. Ember Day.
17. Ember Day.
18. Ember Day.
19. Fouth Sunday in Advent.
21. St. Thomas the Apostle.
25. The Nativity of our Lord, or the Birth Day of Christ, commonly called CHRISTMAS DAY.—*Proper Psalms instead of the Psalms for the Day.*
26. First Sunday after Christmas.—St. John the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

THANKSGIVING-DAYS,

Appointed by the Civil Authority.

November 25.—Missouri, New Hampshire, Massachusetts, Indiana, Pennsylvania, Rhode Island, Maine, New York, Connecticut, New Jersey, Michigan, Maryland, Florida, and Kentucky.

N. B. A proper Anthem is appointed in the Special *Thanksgiving Day Service*, instead of "*Venite Exultemus.*"

NEW BOOKS BY THE CALEDONIA.

Wiseman's Lectures on the Catholic Church 8vo.
Puckle's Parochial Sermons. 8vo.
Coquerel's Christianity. 8vo.
"It is Written," by Professor Gaussen. 12mo.
The Services at the Communion Table Considered. 12mo.
Abercrombie's Essays and Tracts. 12mo.
Bible Biography, by Edward Farr. 12mo.
Personal Recollections, by Charlotte Elizabeth. 12mo.
Sursum Corda, by the Rev. E. Paget. 18mo.
The Book of Fable and Allegory. 18mo.

Just received and for sale by
STANFORD & SWORDS, 139 Broadway.
November 13.

NEW WORK ON CONFIRMATION.

D. APPLETON, & CO. Have just published The Pastor Preparing his Flock for Confirmation: being 4 lectures, viz. 1. The Obligations of the Baptismal Covenant. 2. The Origin, Nature, and Design, of Confirmation. 3. The order of Confirmation in the Book of Common Prayer. 4. The Duty of the Newly-Confirmed in Reference to the Holy Communion. And also, A Catechism on the Order of Confirmation. By the Rev. Alexander Watson, M. A., Curate of St. John's, Cheltenham. Adapted to the use of the members of the Protostant Episcopal Church in America. 1 vol. 18mo, paper cover, 12½ cts. $1 per dozen.

The increase in the numbers who come forward to Confirmation—the desire of thorough instruction, and the acknowledged incompleteness of the treatises already in use, have led to the re-publication of the above work. it is hoped that it possesses qualities which will insure it general approbation, and a wide-extended use.

Its author is already favorably known by his other works in England and in this country.

November 13th—1t.

D. APPLETON, & CO'S. NEW ILLUSTRATED PUBLICATIONS.

THE Complete Poetical Works of Fitz-Green Halleck, now first collected. Illustrated with elegant Steel Engravings from Paintings by eminent American Artists. One volume square medium 8vo. printed on the finest hot pressed paper. Price $3,50. 1. The complete Poetical Works of Lord Byron. Collected and arranged, with illustrative notes, by Thomas Moore, Lord Jeffrey, Sir Walter Scott, Bishop Heber, Samuel Rogers, Professor Wilson, J. G. Lockhart, Thomas Campbell, George Ellis, Rev. H. H. Milman, &c. Embellished with a fine portrait, and several elegant steel engravings. One volume, royal 8vo. in various elegant bindings. 2. Unique Sacred Gift.—The Parables of our Lord, richly illuminated with appropriate borders, printed in colors, and in black and gold.—Bound in a massive carved binding, in the style of the sixteenth century. Price $3 50. The Rose; or, Affection's Gift; edited by Emily Marshall. Illustrated with ten steel engravings 1 vol. 16mo. handsomely bound. Price $3,50. The Rough and Ready Annual; or, Military Souvenir, Illustrated with twenty portraits and engravings. 12mo., beautifully bound in morocco. Price $1. Gilt leaves, $1,25. Nov. 13th.—1t.

A CLERGYMAN of the Episcopal Church wishes to take into his family four scholars, between the ages of 8 and 14 years. Terms, including everything necessary, $200 per annum.

Full particulars, and satisfactory references may be had by addressing a line to E. H. R., No. 70 South street, New York. The Rectory is situated in a Parish about 30 miles from the city, and is easily accessible by Steamboat or Rail Road. November 13.

DESIRABLE NEW WORKS.

Just] Published.

1. Thoughts and Maxims, illustrating moral and religious subjects. By Rev. H. Hooker, very neat vol. 18mo. 38 cts; or in muslin, gilt, 50 cts: or in extra gilt, 63 cts.
2. The Portrait of a Noble Lady. Translated from the German—[a rare model for the formation of female character]—1 vol. 25 cts.
3. Uses of Adversity, and the Provisions of Consolation. By Rev. H. Hooker. 1 neat vol. 18mo. 37 cts.
4. Way of Life—A Catechism for inquiring after the way, truth, and life, as it is in Jesus. 1 neat vol. 18mo. 25 cents.
5. Cotterill's Family Prayers. 1 neat vol. 18mo. 50 cts.

For sale by
HENRY KERNOT, 633 Broadway.
November 13.

PORTABLE COMMUNION SETTS.

A FRESH supply, made of the best silver, just received. Also, large setts of communion vessels, of the best London Plate, six pieces in each. Frice $37 50. Marble Baptismal Fonts, furnished to crder, from $15 to $50 each.

by
STANFORD & SWORDS, 139 Broadway

Also, in Press, Swords's Pocket Almanac for 1848, containing the Canons complete—orders solicited.

November 13.

A CARD.

A LADY who has received her education entirely in Europe, is desirous of obtaining a situation in a public Institution at the South, or as Governess in a private family,—would have no objections to associate herself with a school already established, to take charge of the higher department,—Music, Singing,—can speak French fluently. Begs to refer to Rev. Dr. Forbes, 477 Hudson Street, N. Y. Nov. 13.

ENGLISH JUVENILES.

RECEIVED, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 20 John Street, 2d floor, the following:—

Four-penny Books, 18mo., Series 1, 2, and 3. Each Series containing 8 books in separate packages, at 50 cts. per package.

Three-penny Books, 18mo, one series, containing 8 books, at 40 cts.

Children's Books, 32mo, series 1, and 3, each series containing 12 books in packages, at 37 1-2 cts a package.

Half-penny Books, 32mo, series 1, and 2, each containing 24 books in packages, at 25 cts a package.

In all, 104 varieties, from the prices of which a discount will be made when ordered in considerable quantities.

November 13th.

FANNY FORRESTER'S PRACTICAL STORIES.

(*Revised Edition.*)

CHARLES LINN, or How to Observe the Golden Rule.
ALLEN LUCAS, The Self-made Man.
THE GREAT SECRET, or How to be Happy.

"WHATEVER FANNY FORRESTER writes bears the stamp of genius—nor this only; it also bears the stamp of *moral* excellence." [Charter Oak

"Charles Linn ought to be read audibly in every family once a year, for the benefit of both parents and children. It is a little book with great thoughts, exhibiting a rare knowledge of the human heart." [Baptist Register.

"Miss Chubbuck, the authoress, now Mrs. Judson, and better known as 'Fanny Forrester,' never wrote a line that was not pleasing and instructive. Combining these two qualities in an eminent degree in her productions, she has succeeded most admirably in winning her way to the hearts of her readers. The work before us is worthy of her gifted pen. It should be read extensively." [Sat. Emp

"This book [Allen Lucas] possesses undeniable merit. The descriptive sketch with which it opens, is of rare finish. The characters, though hardly more than outlines, are clearly discriminated. Then it is of good moral tendency, and a safe book for the young reader."

[The Churchman.

"Let them read this book [The Great Secret] and get lessons that will abide with them for a life time. It is so written as to be read with delight, and when read it will be remembered. There is consecutiveness and great variety." [Boston Reporter.

"Everybody, old and young, will feel the better for reading this book [The Great Secret.]"

[Chu. Messenger.

L. COLBY & CO., Publishers,
Nov. 6—3t$ 122 Nassau street, New York.

ORGANS—HENRY ERBEN, 172 Centre-street, offers for sale the following Organs:—

One Gothic Organ of twelve stops and one octave of pedal pipes; dimensions of case, 16 feet high, 10 feet 6 inches front, and 6 feet 5 inches deep.

One Grecian Organ of twelve stops, one octave of pedal pipes; dimensions of case, 13 feet 6 inches high, 10 feet wide, 6 feet deep.

One Grecian Organ of ten stops, one octave and a half of pedals; dimensions of case, 12 feet high, 7 feet 4 inches wide, 5 feet 8 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet, two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 10 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ. One Seraphine.

November 3.

☞ OCTOBER REPORT.—THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, 11 Wall-st, issued during the month of October, 18R7, one hundred and forty-two [142] new policies, viz:

To Merchants and Traders.	51	To Servants	6
Mechanics	17	Ladies	4
Clerks	10	Agents	3
Clergymen	9	Physicians	2
Seamen	9	Teachers	2
Manufacturers	8	Cashier of Bank	1
Lawyers	8	Naval Officer	1
Farmers	6	Other occupations	5

New policies in October. 142

ROBERT L. PATTERSON, President.
BENJAMIN C. MILLER, Sec'ry.
JOSEPH L. LORD, Agent.
JAMES STEWART, M. D. Medical Examiner, at the office daily, from 2 to 3 o'clock.
November 6th.—yl.

CHURCH PUBLISHING AND BOOK-SELLING ESTABLISHMENT.

No. 10 John-street, near Broadway.

FOR SUNDAY SCHOOLS.

Also just received, a large stock of package books, consisting of beautiful stories, and sold at the annexed prices.

Half Penny Packages.—Containing 24 Books, at 25 cents per package.

Thirty-two mo. Packages.—Containing 12 Books (thick) at 37 cents per package.

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Of the half-penny books there are 3 series; of the thirty-two mo. there are 2 series; of the three-penny there is one series; of the four-penny there are 3 series; making in all *One Hundred and twenty-eight* Books, for $3 40.

☞ To Schools purchasing to the amount of $10 of the above, or any other Books, a discount of 10 per centum is allowed. October 16.

THE ELEVATION.

Take wing, my soul, and upward bend thy flight,
To thy originary fields of light.
Here's nothing, nothing here below
That can deserve thy longer stay;
A secret whisper bids thee go
To purer air, and beams of native day.
Th' ambition of the tow'ring lark out-vy,
And like him sing as thou dost upward fly.

II.

How all things lessen which my soul before
Did with the groveling multitude adore!
Those pageant glories disappear,
Which charm and dazzle mortals' eyes;
How do I in this higher sphere,
How do I mortals, with their joys despise!
Pure, uncorrupted element I breathe,
And pity their gross atmosphere beneath.

III.

How vile, how sordid here those trifles show,
That please the tenants of that ball below!
But ha! I've lost the little sight,
The scene's remov'd, and all I see
Is one confus'd dark mass of night.
What nothing was, now nothing seems to be;
How calm this region, how serene, how clear:
Sure I some strains of heavenly music hear.

IV.

On, on, the task is easy now and light,
No steams of earth can here retard thy flight.
Thou needst not now thy strokes renew,
Tis but to spread thy pinions wide,
And thou with ease thy seat wilt view,
Drawn by the bent of the ethereal tide.
'Tis so I find; how sweetly on I move,
Not lett by things below, and help'd by those above!

V.

But see! to what new region am I come?
I know it well, it is my native home.
Here led I once a life divine,
Which did all good, no evil know;
Ah! who would such sweet bliss resign
For those vain shows which fools admire below?
'Tis true, but don't of folly past complain,
But joy to see these blest abodes again.

IV.

A good retrieve; but, lo, while thus I speak,
With piercing rays th' eternal day does break.
The beauties of the face divine
Strike strongly on my feeble sight;
With what bright glories does it shine!
'Tis one immense and ever-flowing light.
Stop here, my soul; thou canst not bear more bliss,
Nor can thy now rais'd palate ever relish less.

ANNOTATIONS.

The general design of the precedent poem is to represent the gradual ascent of the soul by contemplation to the supreme good, together with its firm adherence to it, and its full acquiescence in it. All which is done figuratively, under the allegory of a local elevation from the seculent region of this lower world.

Pure uncorrupted element I breathe,
And pity their gross atmosphere beneath.

By pure, uncorrupted element is meant the refined intellectual entertainments of the divine life, which are abstracted from all corporeal allays. Ηδοναί ται 'εαυτυ, as *Plato* is, I think, observed to call them, those pleasures which are proper to man as such. By gross atmosphere is meant the more drossy gratifications of the animal life, which comes as short in purity of the divine, as the thick atmosphere does of the pure æther.

No steams of earth can here retard thy flight, &c.

The thing intended in the whole stanza is to insinuate the great facility and pleasure of the divine life to one that is arrived to an habit of it. For as the magnetic influence of the earth can have no force upon him that is placed in the upper regions, beyond the sphere of its activity, so (which is the counterpart of the allegory) the inclinations of the animal nature have little or no power over him who has advanced to the heights of habitual contemplation. He looks down upon, and observes the tumults of his sensitive appetite, but no way sympathizes with it; he views the troubled sea, but with the unconcernedness of a stander by, not as one that sails in it. His soul, though in conjunction with his body, is yet above the reach of its gusts and relishes, and from her serene station at once sees and smiles at its little complacencies. As Lucan says of the soul of Pompey, when advanced to the ethereal regions.

——Illic post quam ſe lumine vero
Implevit, stellasque vagas miratur, & astra
Fixa polis, vidit quanta sub nocte jaceret
Nostra dies, ristique suillodibria trunci.

And here I cannot choose, but take notice of a difficulty which is very incident to the business in hand, and wherewith I myself was once very much perplexed when I first applied my thoughts to moral contemplations. 'Tis, in short, this, we have a received axiom that the difficulty of the performance commends the merit of a good action. Now, if so, it seems to follow that he, who by a long habitual course of piety and virtue, has made his duty easy and natural to himself, will be less perfect than another who does hardly abstain from vice, or than himself before the acquisition of that habit. And then that εγκρατεια which Aristotle in his ethics makes only a semi-virtue, because of the difficulty of its performance, will for that very reason become *virtus heroica;* and if so, to make a progress in virtue will involve a contradiction. This, I confess, appeared to me no inconsiderable intricacy, when it first occurred to my thoughts, and I could not presently unwind myself from it.

But, in answer to it, I consider, *first,* That when the difficulty of the performance is said to commend the action, 'tis not so to be understood as if difficulty did in itself, as an ingredient, add any moment to the excellency of a man's virtue, but only that 'tis a sign of it *a posteriori.* Because were not a man endowed with such a degree of virtue, he would not be able to conquer the supposed difficulty. So that if a man has a stock of resolution sufficient to conquer such a difficulty his virtue is the same, though he never be engaged in it. For all the virtue is absolved in the degreee of resolution, the difficulty is only a sign or indication of it. And upon this consideration it is, that those whom nature has befriended with such an ευφυια or happy constitution, as carries with it little or no temptation to vice, may yet be accounted virtuous, because their resolution to virtue may be so firm and peremptory, that they would adhere to it notwithstanding any opposition.

Secondly, I consider that we are to dististinguish of a twofold difficulty. *First,* There is a difficulty which arises from the nature of the work itself. And, *secondly,* there is a difficulty which arises from the disposition of the agent. Now 'tis not this later difficulty that commends the excellency of virtue, but only the former, which is no way diminished by the habit. For after the induction of the habit, the work remains the same in its own nature, which it was before; the only change is in the agent, who by his habit is rendered more expedite and ready for the performance of what is good. But as for the later difficulty which proceeds from the agent himself, that is so far from commending the worth of any good action, that it derogates much from its commendation. 'Tis easiness of performance that here gives the value. He that abstains from sensual pleasures with great abhorrency, and has set himself at a wide distance from it, discovers more, and has more, of a virtuous resolution, than he whose mind stands almost in an equipoise, and does but just abstain. For since we become virtuous by a right application of our wills, the excellency of our virtues must be measured by the greater or less strength of our resolutions. And consequently he, who by a strong habit has made his virtue most natural and easy to him, is arrived to the greatest perfection.

Drawn by the bent of the ethereal tide;

This is in allusion to the *Cartesian* hypothesis of *Vortices* or whirlpools of subtil matter. The mystic sense is this, that the higher a seraphic soul advances in the contemplation of the supreme good, the stronger he will find its attractions.

I know it well, it is my native home.

This verse, with the whole stanza, proceeds upon the *Platonic* hypothesis of pre-existence. I shall not here dispute the problem. Those that desire to be satisfied concerning it, I refer to the works of that oracle of profound wisdom and learning, the excellent Dr. More, to an ingenious treatise called *Lux Orientalis;* and to the account of *Origen.* In the meanwhile, while I hope the most rigid maintainer of orthodoxy will allow me the liberty of alluding to it as an hypothesis; if not, I'm sure the laws of poetry will. My business here was to imitate nature, and to represent how a soul would be affected in such a case, supposing it true; which I think I have not done amiss. For so the ingenious platonist *Boethius,*

Huc te si reducem referat via,
Quam nunc requiris immemor,
Hæc dices, memini, patria est mihi,
Hinc ortus hic sistam gradum.

'Tis one immense and ever flowing light.

My business was here to give a compendious description of God. Now, among all the representations we have of him, I thought none so agreeable to the genius of poetry as a sensible one, and of all those I could not find a better in all the inventory of the creation, than this of light. I shall not here endeavor a parallel; it may suffice to say, that the representation is warranted by authority, both human and divine. The school of *Plato* represents God, under the similitude of light, or lucid fountain; for that, I suppose, *Boethius* may be presumed to mean by his *Fons Boni Lucidus.* And holy scripture goes farther, and says in express terms, that "God is light, and in him is no darkness at all." I John i. 5.—*Norris, of Bemerton.*

The following is an abridgement, without the least alteration in word or sense, of Dr. Barrow's Sermon—"Against Rash Censuring and Judging." Vol. I, No. 20. One might imagine it had been written expressly for our times. S.

MATT. VII, I. "JUDGE NOT."

These words, being part of our Saviour's most divine Sermon upon the moment, contain a very short precept, but of vast use and consequence. The observance whereof would much conduce to the good of the world, and to the private quiet of each man in interdicting a practice which commonly produceth very mischievous and troublesome effects; a practice never rare among men, but now very rife; when with the general causes which ever did and ever will in some measure dispose men thereto, some special ones do concur that powerfully incline to it.

That exercising public judgment, or administering justice is not here prohibited, I need not to insist; *that* is necessary. Human society could not subsist, right could not be maintained, nor peace be preserved without it. God thereby governeth the world; earthly judges being his instruments and substitutes. Such judgment is not so much the act of men as of God Himself, by whose authority, in whose name, for whose service, it is ministered. As Moses told the judges in his time, "You shall not be afraid of the face of man; for the judgment is God's." (Dieut. i, 17.) And in numberless places of Scripture this judgment is allowed and authorized; it therefore is not touched here. Neither perhaps can we better understand our duty in this matter, than by expending what are the properties and obligations of a judge, and comparing our practice thereto; for thence it may plainly appear how unqualified we are to bear this office, and how unduly we execute it.

1. No judge should intrude himself into the office, or assume a judicial power, without competent authority; that is, by delegation from superior powers, or by voluntary reference of the parties concerned. This condition we fail in, whenever without warrant from God or special reason exacting it from us, we do pry into, scan, and tax, the actions of our neighbor. When, I say, we are progmatically inquisitive tnto the purposes and proceedings of our superiors, of our equals, of those who are not subject to our charge and care; when we narrowly examine them, when we peremptorily blame them; then do we unduly exalt ourselves above them, and exercise an unwarrantable jurisdiction over them. Our Lord himself, for this reason, declined intermeddling in the affairs of men: "Who," said He, "made Me a judge or divider over you?" (Luke xii, 14.) How many judges, if this proviso were observedt would have their quietus? How many censurers would be voided hence!

2. A judge should be free from all prejudices and partial affections; especially from those which are disadvantageous to the party in danger to suffer; such as tempt or incline to condemn him; from ill-opinion and ill-will; from anger, envy, revengefulness, contempt, and the like. For he that is possessed with these is nowise qualified to be a judge; his eyes are blinded, or distorted or infected with bad tinctures; so that he cannot discern what is right, or that he seeth things represented in the wrong place and under false colors; his mind is discomposed and disturbed, so that he cannot calmly and steadily apprehend or consider the just state of the case; his will is biased, and strongly propendeth one way, so that he cannot proceed uprightly in a straight and even course. Being not indifferently affected but concerned on one side, he is become a party or an adversary, and thence unfit to be a judge: he hath determined the cause with himself beforehand, so that no place is left to further discussion or defence; wherefore, before such a judge the best cause will fall, the clearest innocence shall not preserve from condemnation. He therefore that will undertake this office, must first divest himself of all prejudices, must rid himself of all passions, must purify himself from all corrupt inclinations; taking care not to come with a condemning mind or a lust to punish the obnoxious party. Otherwise, a just exception lieth against him, and reasonably his jurisdiction may be declined.

3. A judge should never proceed in judgment without careful examination of the cause, so as well to understand it. Even those who out of indispensable duty, or by a just power may call others to account, are yet obliged to be wary, and never to pass sentence without due cognizance of the cause. Otherwise, they will judge blindly and rashly: they will either decide wrongly, or so truly that their doing it must be imputed, not to their virtue, but to their fortune. Often they will be mistaken, and it is luck that they are not so always: and what plainer iniquity can there be, than that the reputation or real interest of any man should be put to the arbitrament of chance? That he should be defamed or damnified, not for a certain fault, but from an unhappy lot? As things viewed at a distance appear much different in bigness, shape and color, from what they are in nature and reality; so if we do not look nearly and narrowly, we shall greatly misapprehend the nature, the degrees, the right characters, of things and persons. Then, be our pretence to judge never so fair, yet our proceeding is unjust; then, if we will constitute ourselves judges, yet at least we should act the judge's part, in patiently attending to and heedfully sifting the cause. If we have not a stomach to hear; if we will not afford the care to mind what may be alleged in favor of the party concerned; if we cannot or will not scan every point and circumstance which may serve to acquit him, or to excuse and extenuate his guilt; why do we undertake to be his judges? Why do we engage into the commission of so palpable injustice, yea, of so disgraceful folly? For "he that answereth a matter before he heareth it, it is," saith the wise man, "a folly and shame unto him."—(Prov. xviii. 13.)

4. A judge should never pronounce final sentence, but *ex allegatis et probatis,* upon good grounds, after certain proof, and upon full conviction. Not any slight conjecture or thin surmise, any idle report or weak pretence, is sufficient to ground a condemnation upon; the case should be irrefragably clear and sure, before we determine on the worst side. "Judge not," saith our Lord, "according to the appearance; but judge righteous judgment." (John viii. 24.) The Jews, seeing our Lord cure an infirm person upon the Sabbath day, presently upon that semblance, condemned Him of violating the Law; not considering either the sense of the Law or the nature of His performance: and this He termeth "unrighteous judgment."

Every accusation should be deemed null, until both as to matter of fact and in point of right it be clearly proved true: it sufficeth not to presume it may be so. To say, "it seemeth thus," doth not sound like the voice of a judge; otherwise, seeing there never is wanting some color of accusation, every action being liable to some suspicion or sinister construction, no innocence could be secure, no person could escape condemnation; the reputation and interest of all men living would continually stand exposed to inevitable danger.

It is a rule of equity and humanity, built upon plain reason, that rather an innocent person should be permitted to escape, than an innocent one should be constrained to suffer: for the impurity of the one is but an inconvenience; the suffering of the other is wrong. The punishment of the guilty yieldeth only a remote probable benefit; the affliction of the blameless involveth a near certain mischief: wherefore it is more prudent and more righteous to absolve a man of whose guilt there are probable arguments, than to condemn any man upon bare suspicions. If this rule were regarded, how many censures would be prevented! For do not men catch at any shadow of a fault? Are they not ready upon the least presumption to condemn their neighbor? Doth not any, even the weakest and vainest testimony, any wandering hearsay or vulgar rumor, serve to ground the most heavy sentences?

5. From hence it is plainly consequent, that there are divers causes wholly exempted from our judgement, and which in no case we must pretend to meddle with; such as are the secret thoughts, affections and purposes of men, not expressed by plain words, nor declared by overt acts. For a capacity of judging doth ever suppose a power of cognizance; and it being impossible for us to reach the knowledge of those things, we cannot therefore pretend to judge of them. As it is the property of God to search the heart and try the reins, so it is His prerogative to judge concerning the secret motions in them; the which we attempting to do, no less vainly and foolishly than presumptuously and profanely do encroach upon.

This point also being regarded would prevent innumerable rash judgments; for men commonly do no less dive into the thoughts, and reprehend the inward dispositions and designs of their neighbor, than they do his most apparent and avowed actions. It is almost as ordinary to blame men for the invisible workings of their mind as for their most visible deportment in conversation.

6. Hence also it is not commonly allowable to judge concerning the state either present or final of our neighbor in regard to God; so as to take him for a wicked man or to denounce reprobation upon him. For the state of man is not so much determined by single actions, as by a body of practice or by a long course and tenor of life confounded and complicated of actions in number and kind unconceivably various. Our judgment therefore in such cases is likely at least in degree to be fallacious and unjust; and therefore it is fit to supersede it according to the advice and discourse of St. Paul: "He that judgeth me is the Lord; therefore judge nothing before the time, until the Lord come; who both will bring to light the hidden things of darkness, and make manifest the counsels of the heart: and then shall every man have praise" (that is, a right estimate of his person and deeds) "from God." If this were duly considered, many hard thoughts and many harsh words would be spared; men would not be so apt to damn those whom they have no skill to try.

7. Further: a judge should not undertake to proceed against any man, without warning and citing him to appear, or without affording him competent liberty and opportunity to defend and justify himself. Judgment should not be administered clancularly in dark corners, but in open court; not suspiciously, in a muttering or whispering way, but frankly with a clear and audible voice; not upon surprise, but with allowance of leisure and advice, that the party may be able to apprehend his case and manage his plea for his best defence; for it may justly be presumed, that as he is most concerned, so he is best acquainted with his own proceedings, and may allege reasons for them which no man can so well perceive as himself. We should never yield both ears to the accuser, but reserve one for the accused. The end of justice, we may consider, is not to condemn, nor to work mischief to any one, but rather, so far as may be, to acquit and prevent evil to all; at least, it aimeth to clear the truth and state the case indifferently.

Wherefore it is just, that all advantage that well can be should be afforded to the obnoxious party for his justification and deliverance; at least, that he should not be denied equal advantage with his prosecutors: humanity would allow him some favor; the most rigorous justice cannot refuse him leave to contest his cause upon equal terms. Wherefore it is fit, that he should be acquainted with his case; that competent time and means should be afforded him to prepare for his defence; that his plea should receive, if not a favorable, yet a free audience. The contrary practice is indeed rather backbiting, whispering, supplanting, or sycophantry, than fair and lawful judging.

The observation of this rule would also cut off many censurers; for seldom it is that our censurers do charge men to their faces, but rather take all possible care that what they say may never come to the ears of those whom they accuse. They fear nothing more than being confronted and detected; they decline the shame and requital due to their sycophantic practice; which is a manifest argument of their foul dealing; and they no less in reality do thence condemn themselves than they would seem to condemn others.

8. Moreover, a judge is obliged to conform all his determinations to the settled rules of judgment. He must not pronounce according to his private fancy, or particular affection, but according to the standing laws; which as they are the only tain rules of moral action, the only grounds of obligation, the only standards of guilt and innocence; so, in reason, they should be the sole measures of judging. He that proceedeth otherwise is an arbitrary and a slippery judge; he encroacheth upon the right and liberty of those with whom he meddleth; pronouncing them guilty whom God and reason do proclaim blameless.

The observation of this condition would smother many censures: for do we not commonly reprehend our neighbors for practices wholly blameless, perhaps commendable? Do we not sometimes grievously reproach them for not complying with our desires, for not serving our interests, for not jumping with our humors, for not dancing after our pipe, for dissenting from us in any conceit, although dubious or false; for discosting from our practice, although bad or inconvenient? Bar such matters of obloquy, into how narrow a compass would it be restrained!

9. Hence further, it is to be supposed that a judge should be a person of good knowledge and ability; well versed and skilful in the laws concerning matters under debate; endued with good measure of reason, enabling him as to sift and canvass matters of fact, so to compare them accurately with the rules of right. Observing this point would stop numberless vain sentences; we should have very few judges left, if all men would be so modest and so wise as not to meddle beyond their skill and ability.

10. Again: it is proper for a judge not to make himself an accuser; not to seek for misdemeanors; not to draw more causes under his cognizance than are in course presented before him. He should rather judge as out of constraint than of choice; rather as sorry to find a necessity, than glad to snatch an occasion of condemning offenders. So should we rather decline than seek the office of censuring our brethren; rather conniving at and concealing their faults, than being forward to expose them. Absolute reason only should induce, or indispensable necessity force, us thereto.

11. He that pretendeth to judge others should himself be innocent; under no indictment, and liable to no condemnation. Is it not very improper for a criminal, for one who is not only in truth and in his own conscience guilty, but who standeth actually convicted of heinous offences, to sit upon the bench, determining about the deeds and the states of others?

12. Lastly: it is the property of a good judge to proceed with great moderation, equity, candor, and mildness; as a general friend, a friend to justice, to the public, to mankind, to the party impeached. As a friend to justice, he should be careful that the defendant receive no wrong in him, credit or interest; as a lover of the public, he should wish that no offences or scandals be found; out of humanity, he should desire that no man may incur the blemish of guilt, or pain of suffering; he should tender the party's case as compassionable, and desire that he may be delivered from the evil threatening him: this should render him willing to acquit and free the party, apt to apprehend and interpret all things favorably, ready to excuse and mollify the business what he can; far from picking faults out of obscure surmises or slender pretences, from aggravating the miscarriages that are detected, from stretching the blame further than it will reach of itself, or making the case worse than it needs must be, from pronouncing a harsh or heavy sentence thereon. He should always be of counsel to the defendant, pleading his cause so far as truth and equity will permit; putting himself in his case, and thence nowise dealing with him more rigorously than he, according to impartial judgment, should in the like case deem it equal that himself should be dealt with: in fine, however the matter in the result may appear to stand, he should avoid rigor and extremity; he should exercise clemency and mercy.

If this course was observed, innumerable causes which now are severely judged, would never be mentioned or come under trial, but would presently be cast out; many would soon, after small discussion, be voided; few would pass that extremity of censure which now, by the cruel asperity of men, they are forced to undergo: for do we not accuse men for things that are no faults? Do we not exaggerate the guilt of petty faults? Do we not insult over great miscarriages with too unmerciful severity, as if they were incorrigible and unpardonable?

So much for the part explicative and directive; now for the persuasive.

We are also very ungrateful in not being favorable towards our brethren in judgment; when as God is in His judgment so benign, patient, and merciful, towards us, who is not extreme to know what we do amiss; is not forward to seek or find faults, but rather "waiteth to be gracious," "hideth his face from our sins," "passeth by our transgressions;" doth not aggravate our transgressions, but rather doth excuse them, "remembering that we are flesh;" is not glad of occasion to punish, but "delighteth in mercy," and "doth not afflict willingly, or grieve the children of men;" is not severe, but "punisheth us less than our iniquities deserve," and "in his wrath remembereth mercy." And are we not impious if we so ill requite Him, and so little resemble Him, in being rigorous and harsh towards our brethren when they offend, or seem to do so?

It is easy to observe, that as they who are most sparing and gentle in censure, are usually most exempt from blame, (for that carefully reflecting upon their own infirmities and defects, spending their heat and activity of spirit upon amending their own errors and faults, they have less time, less concernment, less mind to search out and scan the imperfections of others; they do find less reason also, and therefore have less will to be fierce or severe towards them;) so that the most censorious are usually the most stupid in discerning, and most careless in retrenching their own faults. And needs it must be so; for the actions of other men devour their leisure, take up the intention of their spirits, employ the keenness of their passions upon them, so that they cannot and will not attend to themselves. They are so much abroad, they are so very busy otherwhere, that they little know or care what is done at home; while they are spying and pulling out motes from their brother's eye, they "consider not the beam that is in their own eye," although never so gross and obvious.

Hence, I say, it is, that commonly the best men are the most candid and gentle, and they are most apt to blame others who deserve worse themselves; that the sharpest tongues and foulest lives do usually go together; that they who are the strictest judges of their own, are the fairest interpreters of other men's actions; and they who will least pardon others do most excuse themselves; that they who are strangley acute in descrying other men's faults are stark blind in discerning their own. Our Saviour therefore chargeth such persons with hypocrisy: "Thou hypocrite: first cast the beam out of thine own eye;" implying that they do but falsely pretend a respect for goodness and zeal against sin, seeing in their own practice they indulge it; that it is indeed rather pride, peevishness, idleness, spleen, or selfish design, that actuateth them.

These considerations may, I hope, suffice to persuade the observance of this precept, by the help of GOD's grace, to which I commend you, and conclude.

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October 16—10w

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November 6—3m

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September 18—tf

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October 9.

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Sept. 4—tf

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August 28—6m$

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